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Dedicated, by Permission, to
HIS ROYAL HIGHNESS THE PRINCE OF WALES.

ANNOTATIONS
UPON THE
MERRY WIVES of WINDSOR,
AND
CORIOLANUS.

BEING THE FIFTY-FIRST NUMBER OF
BELL'S Edition of
SHAKSPERE'S WORKS.

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The Plan is to print each Play, *singly*, and *entire*, from the last revisions of Dr. SAMUEL JOHNSON, and GEORGE STEEVENS, Esq. &c. with *their Characters* of the Play, and *the Origin of the Fable*, as an Introductory Preface to each Play.

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EDW. CAPELL ESQ.^r

London Printed for John Bell British Library Strand, October 3^d 1787.

NS,

R,

E.

IRG.

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VALES.

ANNOTATIONS

BY

SAM. JOHNSON & GEO. STEEVENS,

AND

THE VARIOUS COMMENTATORS,

UPON

MERRY WIVES OF WINDSOR,

WRITTEN BY

WILL. SHAKSPERE.

—*SIC ITUR AD ASTRA.*

VIRG.

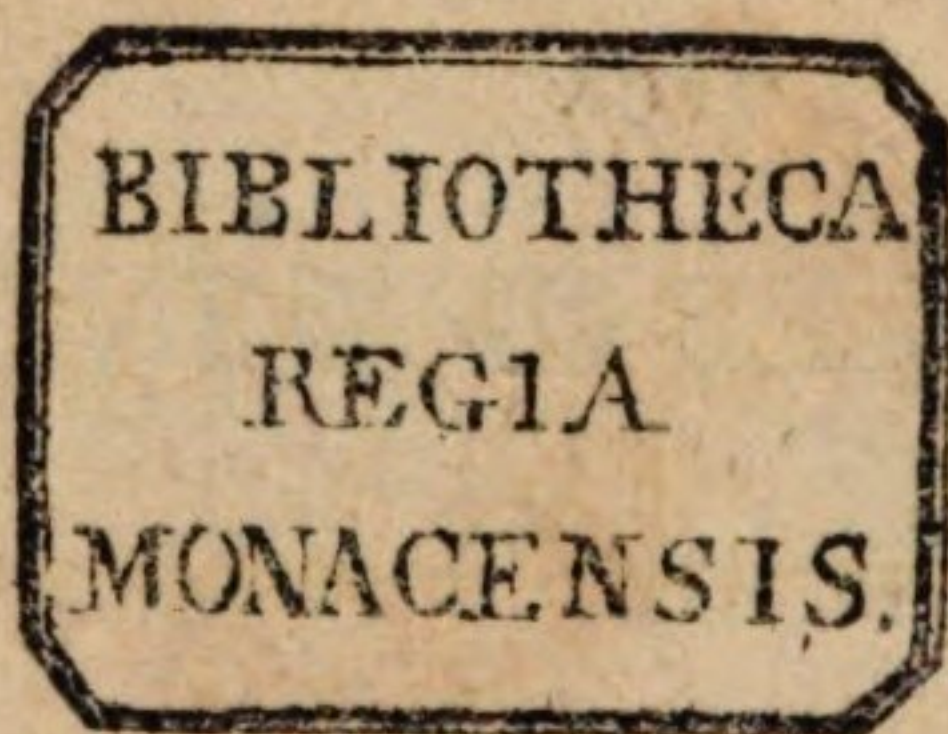
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A N N O T A T I O N S
U P O N
MERRY WIVES OF WINDSOR,

MERRY WIVES.] A FEW of the incidents in this comedy might have been taken from some old translation of *Il Pecorone* by Giovanni Fiorentino. I have lately met with the same story in a very contemptible performance, intituled, *The fortunate, deceived, and the unfortunate Lovers*. Of this book, as I am told, there are several impressions; but that in which I read it, was published in 1632, quarto. A something similar story occurs in *Piacevoli Notti di Straparola*, Nott. 4 Fav. 4

This comedy was first entered at Stationers' Hall, Jan. 18, 1601, by John Busby. STEEVENS.

This play should be read between *K. Henry IV.* and *K. Henry V.* JOHNSON.

A passage in the first sketch of the *Merry Wives of Windsor*, shews, I think, that it ought to be read between the *First* and the *Second Part of K. Henry IV.* in

the latter of which young Henry becomes king. In the last act, Falstaff says :

“ Herne the hunter, quoth you? am I a ghost?

“ ’Sblood the fairies hath made a ghost of me.

“ What hunting at this time of night!

“ I’ll lay my life the mad *prince of Wales*

“ Is stealing his father’s deare.”

And in the play, as it now appears, Mr. Page, discountenances the addresses of Fenton to his daughter, because he keeps company with the wild *prince*, and with Poins.

The Fishwife’s Tale of Brentford in WESTWARD FOR SMELTS, a book which Shakspeare appears to have read (having borrowed from it part of the fable of *Cymbeline*), probably led him to lay the scene of Falstaff’s love-adventures at *Windsor*. It begins thus: “ In *Windsor* not long agoe dwelt a sumpter-man, who had to wife a verie faire but wanton creature, over whom, not without cause, he was something *jealous*; yet had he never any proof of her inconstancy.”

MALONE.

The adventures of *Falstaff* in this play seem to have been taken from the story of the *Lovers of Pisa*, in an old piece, called “ *Tarleton’s News out of Purgatorie*.”

Mr. Warton observes, in a note to the last *Oxford* edition, that the play was probably not written, as we now have it, before 1607, at the earliest. I agree with my very ingenious friend in this supposition; but yet the argument here produced for it may not be conclusive. *Slender* observes to master *Page*, that his *greyhound*

was

was out-run on Cotsole [Cotswold-Hills in Gloucestershire]; and Mr. Warton thinks, that the *games*, established there by Capt. Dover in the beginning of K. James's reign, are alluded to.—But perhaps, though the Captain be celebrated in the *Annalia Dubrensis* as the *founder* of them, he might be the *reviver* only, or some way contribute to make them more famous; for in the *Second Part of Henry IV.* 1600, justice Shallow reckons among the *Swinge-bucklers* “*Will Squeel, a Cotsole man.*”

In the first edition of the imperfect play, *sir Hugh Evans* is called, on the title page, the *Welch Knight*; and yet there are some persons who still affect to believe, that all our author's plays were originally published by *himself*. FARMER.

Dr. Farmer's opinion is well supported by “An eclogue on the noble assemblies *revived* on Cotswold Hills, by Mr. Robert Dover.” See Randolph's Poems, printed at Oxford, 4to. 1638, p. 114. The hills of *Cotswold*, in *Gloucestershire*, are mentioned in *K. Rich. II.* act ii. sc. iii. and by Drayton, in his *Polyolbion* song 14. STEEVENS

WINDSOR.] *The Merry Wives of Windsor.*] Queen Elizabeth was so well pleased with the admirable character of Falstaff in the *The Two Parts of Henry IV.* that, as Mr. Rowe informs us, she commanded Shakspeare to continue it for one play more, and to shew him in love. To this command we owe *The Merry Wives of Windsor*: which Mr. Gildon says, he was very well assured our author finished in a fortnight. But this must be meant only of the first imperfect sketch of

this comedy; an old quarto edition which I have seen, printed in 1602, says, in the title page—*As it hath been divers times acted both before her majesty and elsewhere.*

POPE. THEOBALD.

Mr. Gildon has likewise told us, that “our author’s house at Stratford bordered on the church-yard, and that he wrote the scene of the Ghost in *Hamlet* there; but neither for this, nor the assertion that the play before us was written in a fortnight (which was first mentioned by Mr. Dennis in his preface to the *Comical Gallant*, 1702), does he quote any authority. Stories of this kind, not related till a century after an author’s death, stand on a very weak foundation. MALONE.

ACT I.

Line 1. *SIR Hugh,*] This is the first, of sundry instances in our poet, where a *parson* is called *sir*. Upon which it may be observed, that anciently it was the common designation both of one in holy orders and a knight. Fuller somewhere in his Church History says, that anciently there were more *sirs* than *knights*; and so lately as temp. W. and Mar. in a deposition in the Exchequer in a case of tythes, the witness speaking of the curate, whom he remembered, styles him *sir Giles*. Vide Gibson’s View of the State of the Churches of Door, Home-Lacy, &c. page 36.

SIR J. HAWKINS.

1. ———a *Star-chamber* matter of it:] Ben Jonson, intimates, that the *Star-chamber* had a right to take cognizance of such matters. See *The Magnetic Lady*, act iii. sc. iv.

“There is a court above, of the *Star-chamber*,
“To punish *routs* and *riots*.” STEEVENS.

7. *custalorum*.] This is, I suppose, intended for a corruption of *Custos Rotulorum*. The mistake was hardly designed by the author, who, though he gives Shallow folly enough, makes him rather pedantic than illiterate. If we read:

Shal. *Ay, cousin Slender, and Custos Rotulorum.*

It follows naturally:

Slen. *Ay, and Ratolorum too.* JOHNSON.

“*Ay, cousin Slender, and custalorum.*]

I think with Dr. Johnson, that this blunder could scarcely be intended. *Shallow*, we know, had been bred to the law at *Clement's-Inn*—But I would rather read *custos* only; then *Slender* adds naturally, “*Ay, and ratolorum too.*” He had heard the words *custos rotulorum*, and supposes them to mean different offices.

FARMER.

12. *Ay, that I do;——]* We should read:

Ay, that we do.

This emendation was suggested to me by Dr. Farmer.

STEEVENS.

22. *The luce, &c.*] Shakspeare, by hinting that the arms of the Shallows and the Lucys were the same, shews he could not forget his old friend sir Thomas Lucy, pointing at him under the character of justice Shallow. But to put the matter out of all doubt, Shakspeare

sperre has here given us a distinguishing mark, whereby it appears that sir Thomas was the very person represented by Shallow. To set blundering parson Evans right, Shallow tells him, the *luce* is not the *louse*, but the *fresh fish*, or pike, the salt fish (indeed) is *an old coat*. The plain English of which is (if I am not greatly mistaken), the family of the Charlcotts had for their arms a *salt fish* originally; but when William, son of Walker de Charlcott, assumed the name of Lucy, in the time of Henry III. he took the arms of the Lucys. This is not at all improbable; for we find, when Maud Lucy bequeathed her estates to the Percys, it was upon condition they joined her arms with their own. Says Dugdale, “it is likely William de Charlcott took the name of Lucy to oblige his mother.” And I say further, it is likely he took the arms of the Lucy’s at the same time.

SMITH.

May it not be asked Mr. Smith, on the supposition that it was usual to salt the *luce* or *pike* (which however, I believe, was never heard of before) in what manner it could be inferred from the *painted fish* in the emblazoned arms, that it was not *fresh*, but *salted*? HENLEY.

The luce is the fresh fish, the salt fish is an old coat.]

I am not satisfied with any thing that has been offered on this difficult passage. All that Mr. Smith tells is a mere *gratis dictum*. I cannot find that *salt fish* were ever really borne in heraldry. I fancy the latter part of the speech should be given to sir Hugh, who is at cross purposes with the Justice. Shallow had said just before, the coat is an old one; and now, that it is the luce, the fresh fish.—No, replies the parson, it can-

not

not be *old* and *fresh* too—"the *salt fish* is an *old coat*." I give this with rather the more confidence, as a similar mistake has happened a little lower in the scene.—
 "Slice, I say!" cries out Corporal Nym, "*Pauca, pauca*: Slice, that's my humour." There can be no doubt, but *pauca, pauca* should be spoken by Evans.

Again, a little before this, the copies give us :

Slender. You'll not confess, you'll not confess.

Shallow. That he will not—'tis your fault, 'tis fault—'tis a good dog.

Surely it should be thus :

Shallow. You'll not confess, you'll not confess.

Slender. That he will not.

Shallow. 'Tis your fault, 'tis your fault, &c.

This fugitive scrap of Latin, *pauca*, &c. is used in several old pieces, by characters, who have no more of literature about them, than Nym. So Skinke, in *Look about you*, 1600 :

"But *pauca Verba*, Skinke."

Again, in *Every Man in his Humour*, where it is called *benchers phrase*.

STEEVENS.

Shakspeare seems to frolick here in his heraldry, with a design not to be easily understood. In Leland's *Collectanea*, vol. I. p. ii. p. 615. the arms of *Geffrey de Lucy* are "de goules *poudre* a croisil dor a treis luz dor." Can the poet mean to quibble upon the word *poudré*, that is, *powdered*, which signifies *salted*; or strewed and sprinkled with any thing? In *Measure for Measure*, Lucio says—

"Ever your fresh whore and your *powder'd* bawd."

TOLLET.

The

The *luce* is a *pike* or *jak* :

“ Ful many a fair partrich hadde he in mewe,

“ And many a breme, and many a *luce* in stewe.”

In Ferne's *Blazon of Gentry*, 1586, quarto, the arms of the Lucy family are represented as an instance, that “ signs of the coat should something agree with the name. It is the coat of Geffrey Lord Lucy. He did bear Gules, three *lucies* hariant, Argent.”

Mr. William Oldys, (Norroy King at Arms, and well known from the share he had in compiling the *Biographica Britannica*) among the collections which he left for a *Life of Shakspeare*, observes, that——“ there was a very aged gentleman living in the neighbourhood of Stratford, (where he died fifty years since) who had not only heard, from several old people in that town, of Shakspeare's transgression, but could remember the first stanza of that bitter ballad, which, repeating to one of his acquaintance, he preserved it in writing; and here it is, neither better nor worse, but faithfully transcribed from the copy which his relation very courteously communicated to me.”

“ A parliament member, a justice of peace,

“ At home a poor scare-crow, at London an asse,

“ If lowsie is Lucy, as some volke miscalle it,

“ Then Lucy is lowsie whatever befall it :

“ He thinks himself greate,

“ Yet an asse in his state,

“ We allowe by his ears but with asses to mate,

“ If Lucy is lowsie, as some volke miscalle it,

“ Sing lowsie Lucy, whatever befall it.”

Contemptible as this performance must now appear,

at

at the time when it was written it might have had sufficient power to irritate a vain, weak, and vindictive magistrate; especially as it was affixed to several of his park-gates, and consequently published among his neighbours.—It may be remarked likewise, that the jingle on which it turns, occurs in the first scene of the *Merry Wives of Windsor*.

I may add, that the veracity of the late Mr. Oldys has never yet been impeached; and it is not very probable that a ballad should be forged, from which an undiscovered wag could derive no triumph over antiquarian credulity. STEEVENS.

35. *The council shall hear it; it is a riot.*] He alludes to a statute made in the reign of K. Henry IV. (13, chap. 7.) by which it is enacted, “That the justices, “three, or two of them, and the sheriff, shall certify “before the king, and his counselle, all the deeds “and circumstances thereof (namely the *riot*); which “certification should be of the like force as the pre- “sentment of twelve: upon which certificate the tres- “passers and offenders shall be put to answer, and “they which be found guilty shall be punished, ac- “cording to the discretion of the kinge and counselle.”

GREY.

By *the council* is only meant the court of star-chamber, composed chiefly of the king's council sitting in *Camera stellata*, which took cognizance of atrocious riots. In the old 4to, “the council shall know it,” follows immediately after “I'll make a star-chamber matter of it.”

BLACKSTONE.

So,

So, in sir John Harrington's *Epigrams*, 1618:

“No marvel men of such a sumptuous dyet

“Were brought into the *Star-chamber* for a riot.”

MALONE.

39. ———*your vizaments in that.*] *Advisement* is now an obselete word. I meet with it in the ancient morality of *Every Man*:

“That I may amend me with good *advysement*.”

Again:

“I shall smite without any *advysement*.”

Again:

“To go with good *advysements* and delyberacyon.”

It is often used by Spenser in his *Faery Queene*. So, b. ii. c. 9:

“Perhaps my succour and *advizement* meete.”

STEEVENS.

45. ———*which is daughter to Master Thomas Page,*] The whole set of editions have negligently blundered one after another in Page's Christian name in this place; though Mrs. Page calls him George afterwards in at least six several passages.

THEOBALD.

48. ———*speaks SMALL like a woman.*] This is from the edition of 1623, and is the true reading. Thus *Lear* speaking of *Cordelia*,

“———Her *voice* was ever soft,

“*Gentle* and *low*:—an excellent thing in woman.”

STEEVENS.

In *The Midsummer Night's dream*, Quince tells Flute, who objects to playing a woman's part, “You shall
play

play it in a mask, and you may speak as *small* as you will."

MALONE.

57. Slend. *Did her grandsire, &c.*
And afterwards,——

"*I know the young gentlewoman, &c.*"] These two speeches are in the old copy given by mistake to *Slender*. From the foregoing words it appears that *Shallow* is the person here addressed by sir Hugh, and that they both belong to him. On a marriage being proposed for his kinsman, he very naturally inquires concerning the lady's fortune. *Slender* should seem not to know what they are talking about; (except that he just hears the name of Anne Page, and breaks out into a foolish elogium on her :) for in a subsequent part of the scene, Shallow says to him:—"Coz, there is, as it were, a tender, a kind of tender made afar off by Sir Hugh here, do you understand me." The tender, therefore, we see had been made to Shallow and not to Slender, the former of which names should, on that account, be prefixed to the two speeches before us.

In this play, as exhibited in the first folio, many of the speeches are given to characters to whom they do not belong. Printers, to save themselves trouble, keep the names of the speakers in each scene ready composed, and are, in consequence, very liable to mistakes when two names begin (as in the present instance) with the same letter.

This change was suggested by one of the modern editors.

83. ———*I thank you always*———] Here and in the next speech of Shallow, the 4to, 1619, reads *love*, which perhaps, as Dr. Farmer observes, is right.

STEEVENS.

88. *How does your fallow greyhound, sir? I heard say, he was out-run on Cotsale.*] He means *Cotswold* in *Gloucestershire*. In the beginning of the reign of James the First, by permission of the king, one Dover, a publick-spirited attorney of Barton on the Heath, in Warwickshire, instituted on the hills of *Cotswold* an annual celebration of games, consisting of rural sports and exercises. These he constantly conducted in person, well mounted, and accoutred in a suit of his majesty's old clothes; and they were frequented above forty years by the nobility and gentry for sixty miles round, till the grand rebellion abolished every liberal establishment. I have seen a very scarce book, entitled, "*Annalia Dubrensia. Upon the yearly celebration of Mr. Robert Dover's Olympick games upon Cotswold hills,*" &c. London, 1636, 4to. There are commendatory verses prefixed, written by Drayton, Jonson, Randolph, and many others, the most eminent wits of the times. The games, as appears by a curious frontispiece, were chiefly, wrestling, leaping, pitching the bar, handling the pike, dancing of women, various kinds of hunting, and particularly coursing the hare with greyhounds. Hence also we see the meaning of another passage, where Falstaff, or Shallow, calls a stout fellow a *Cotswold-man*. But from what is here said, an inference of another kind may be drawn, respecting the
the

the age of the play. A meager and imperfect sketch of this comedy was printed in 1602. Afterwards Shakspeare new-wrote it entirely. This allusion therefore to *Cotswold* games, not founded till the reign of James the First, ascertains a period of time beyond which our author must have made the additions to this original rough draught, or, in other words, composed the present comedy. James the First came to the crown in the year 1603. And we will suppose that two or three more years at least must have passed before these games could have been effectually established. I would therefore, at the earliest, date this play about the year 1607. It is not generally known, at least it has not been observed by the modern editors, that the first edition of the *Merry Wives* in its present state, is in the valuable folio, printed 1623. From whence the quarto of the same play, dated 1630, was evidently copied. The two earlier quartos, 1602 and 1619, only exhibit this comedy as it was originally written, and are so far curious, as they contain Shakspeare's first conceptions in forming a drama, which is the most complete specimen of his comick powers. WARTON.

The *Cotswold-hills* in *Gloucestershire* are a large tract of downs, famous for their fine turf, and therefore excellent for coursing. I believe there is no village of that name. BLACKSTONE.

111. ———and broke open my lodge.] This probably alludes to some real incident, at that time well known.

JOHNSON.

So probably Falstaff's answer. FARMER.

117. 'Twere better for you, if 'twere known in council; you'll be laugh'd at.] This is quite in Falstaff's insolent sneering manner. "It would be much better, indeed, to have it known in the council, where you would only be laughed at. REMARKS.

120. Good worts! good cabbage:—] *Worts* was the ancient name of all the cabbage kind. So in Beaumont and Fletcher's *Valentinian*:

"Planting of *worts* and onions, any thing."

STEEVENS.

124. —coney-catching rascals,—] A *coney-catcher* was, in the time of Elizabeth, a common name for a cheat or sharper. Green, one of the first among us who made a trade of writing pamphlets, published *A Detection of the Frauds and Tricks of Coney-catchers and Couzeners*. JOHNSON.

So in Decker's *Satiromastix*:

"Thou shalt not *coney-catch* me for five pounds."

STEEVENS.

Your *coney-catching* rascals, Bardolph, Nym, and Pistol.] In the early quarto, Slender, speaking of the same transaction, adds,

"They carried me to the tavern, and made me drunk, and afterwards pick'd my pocket."

These words surely deserve a place in the text, being necessary to introduce what Falstaff says afterwards:

"Pistol, did you pick Master Slender's purse?"

a circumstance, of which, as the play is exhibited in the folio, he could have no knowledge. MALONE.

126. You Banbury cheese!] This is said in allusion to

to the thin carcase of Slender. The same thought occurs in *Jack Drum's Entertainment*, 1601 :

“ Put off your clothes, and you are like a *Banbury-cheese*——nothing but paring.”

So Heywood, in his collection of epigrams :

“ I never saw *Banbury-cheese* thick enough.”

STEEVENS.

128. *How now, Mephostophilus?*] This is the name of a spirit or familiar, in the old story book of *Sir John Faustus*, or *John Faust*: to whom our author afterwards alludes. That it was a cant phrase of abuse, appears from the old comedy cited above, called *A pleasant Comedy of the Gentle Craft*, Signat. H. 3.

“ Away you *Islington* whitepot, hence you hopper-arse, you barley-pudding full of maggots, you broiled carbonado, avaunt, avaunt *Mephostophilus*.”

In the same vein, *Bardolph* here also calls *Slender*,

“ You *Banbury* cheese.” WARTON.

130. ——*that's my humour.*] So in the ancient MS. play, entitled, *The Second Maiden's Tragedy*:

“ ——I love not to disquiet ghosts, sir,

“ Of any people living; *that's my humour*, sir.”

STEEVENS.

146. ——*what phrase is this,*] Sir Hugh is justified in his censure of this passage by Pecham, who in his *Garden of Eloquence*, 1577, places this very mode of expression under the article *Pleonasmus*. HENDERSON.

151. ——*mill'd-sixpences,*——] It appears from a passage in sir W. Davenant's *News from Plimouth*, that

these *mill'd-sixpences* were used by way of counters to cast up money :

“ ———A few *mill'd sixpencies* with which

“ My purser casts accompts.” STEEVENS.

152. *Edward Shovel-boards*, ———] One of these pieces of metal is mentioned in Middleton's comedy of *The Roaring Girl*, 1611 :

“Away slid I my man, like a *shovel-board shilling*,” &c.

STEEVENS.

“ *Edward Shovel-boards*,” were the broad shillings of Edw. VI.

Taylor the water-poet, in his *Travel of Twelve-pence*, makes him complain :

“ ———the unthrift every day

“ With my face downwards do at *shoave-board* play ;

“ That had I had a beard, you may suppose,

“ They had worne it off, as they have done my nose.”

And in a note he tells us :

“ Edw. shillings for the most part are used at *shoave-board*.”

FARMER.

The following extract, for the notice of which I am indebted to Dr. Farmer, will shew further the species of coin mentioned in the text: “ I must here take notice before I entirely quit the subject of these last-mentioned shillings, that I have also seen some other pieces of good silver, greatly resembling the same, and of the same date 1547, that have been so much thicker as to weigh about *half an ounce*, together with some

some others that have weighed an ounce." *Folke's Table of English silver coins*, p. 32. The former of these were probably what cost Master Slender two shillings and two-pence a piece. REED.

158. ———*latten bilboe*:] Pistol, seeing Slender such a slim, puny wight, would intimate, that he is as thin as a plate of that compound metal, which is called *latten*: and which was, as we are told, the old *orichale*. Monsieur Dacier, upon this verse in Horace's epistle *de Arte Poëtica*,

"*Tibia non ut nunc orichalco.*" &c.
says, *C'est une espece de cuivre de montagne, comme son mesme le temoigne; c'est ce que nous appellons aujourd'hui du leton.* "It is a sort of mountain-copper, as its very name imports, and which we at this time of day call *latten*." THEOBALD.

After all this display of learning in Mr. Theobald's note, I believe our poet had a much more obvious meaning. *Latten* may signify no more than *as thin as a lath*. The words in some counties is still pronounced as if there was *h* in it: and Ray in his *Dictionary of North Country Words*, affirms it to be spelt *lat* in the north of England.

Falstaff threatens, in another play, to drive prince Henry out of his kingdom with *a daggar of lath*. A *latten bilboe* means therefore, I believe, no more than *a blade as thin as a lath—a vice's dagger*.

Theobald, however, is right in his assertion that *latten* was a metal. So Turbervile, in his *Book of Falconry*, 1575: "—you must set her *latten* bason, or
a vessel

a vessel of stone or earth." Again, in *Old Fortunatus*, 1600: "Whether it were lead or *lattin* that hasp'd down those winking casements, I know not." Again, in the old metrical Romance of *Syr Bevis of Hampton*, b. 1. no date:

"Windowes of *latin* were set with glasse."

Latten is still a common word for *tin* in the North.

STEEVENS.

I believe Theobald has given the true sense of *latten*, though he is wrong in supposing, that the allusion is to Slender's *thinness*. It is rather to his *softness* or *weakness*.

TYRWHITT.

Lattin properly so called, is *tinned iron*, which not only serves for the ordinary utensils of a kitchen, but is also used for play-house daggers, &c.

HENLEY.

159. *Word of denial in thy labra's here;*] I suppose it should rather be read:

Word of denial in my labra's hear;

that is, *hear* the word of denial in my *lips*. *Thou ly'st*.

JOHNSON.

We often talk of giving the lie in a man's *teeth*, or in his *throat*. Pistol chooses to throw the word of denial in the *lips* of his adversary, and is supposed to point to them as he speaks.

STEEVENS.

I incline strongly to Dr. Johnson's emendation. 'There are few words in the old copies more frequently misrepresented than the word *hear*.'

MALONE.

Labra's ought to be printed *labras*.

* * *

163. —marry trap,—] When a man was caught

caught in his own stratagem, I suppose the exclamation of insult was *marry, trap!* JOHNSON.

164. —nuthook's *humour*—] Read, *pass the nuthook's humour*. *Nuthook* was a term of reproach in the vulgar way, and in cant strain. In *The Second Part of Henry IV.* Dol Tearsheet says to the beadle, *Nuthook, Nuthook, you lie*. Probably it was a name given to a baliff or catchpole, very odious to the common people.

HANMER.

Nuthook is the reading of the folio, and the third quarto. The second quarto reads, *base humour*.

If you run the Nuthook's humour on me, is in plain English, *if you say I am a Thief*. Enough is said on the subject of *hooking moveables out at windows*, in a note on *K. Henry IV.*

STEEVENS.

168. —Scarlet and John?] The names of two of Robin Hood's companions; but the humour consists in the allusion to Bardolph's *red face*; concerning which, see *The Second Part of Henry IV.*

WARBURTON.

173. *And being fap*,—] I know not the exact meaning of this cant word, neither have I met with it in any of our old dramattick pieces, which have often proved the best comments on Shakspeare's vulgarisms.

Dr. Farmer, indeed observes that *to fib* is to *beat*; so that *fap* may mean *being beaten*, and *cashired*, turned out of company.

STEEVENS.

The word *fap*, is probably made from *vappa*, a drunken fellow, or a good for nothing fellow, whose virtues all are exhaled. Slender in his answer seems to under-

understand that Bardolph had made use of a Latin word.

Slen. Ay, you spake in Latin then too ;”
as Pistol had just before. S. W.

194. —my book of *songs* and *sonnets* here:] Slender very probably means the poems of Lord Surrey and others, which were extremely popular in the age of Queen Elizabeth. They were printed in 1567, with this title: *Songs and Sonnets*, written by the right honourable Lord Henry Howard, late Earl of Surrey, and others.

Slender laments that he has not this fashionable book about him, supposing that it would have assisted him in his address to Anne Page. MALONE.

196. —the book of *riddles*!] This appears to have been a popular book, and is enumerated with others in *The English Courtier, and Country Gentleman*. bl. let 4to. 1586, Sign. H 4. See quotation in note to *Much ado about Nothing*. REED.

224. —the lips is a parcel of the mouth;—] Thus the old copies. The modern editors read:

“ —parcel of the *mind*.”

To be a *parcel* of any thing is an expression that often occurs in the old plays. So in Decker’s *Satiromastix*:

“ And make damnation *parcel* of your oath.”

Again, in *Tamburlaine*, 1590:

“ To make it *parcel* of my empery.”

This passage, however, might have been designed as a ridicule on another, in John Lyly’s *Midas*, 1592:

“ *Pet.*

“*Pet.* What lips hath she?

“*Li.* Tush! *Lips are no part of the head, only made for a double leaf door for the mouth.* STEEVENS.

277. —a master of fence,——] *Master of defence*, on this occasion, does not simply mean a professor of the art of fencing, but a person who had taken his *master's degree* in it, I learn from one of the Sloanian MSS (now in the British Museum, No. 2530, xxvi. D.) which seems to be the fragment of a register formerly belonging to some of our schools where the “*Noble Science of Defence*” was taught, from the year 1568 to 1583, that in this art there are three degrees, viz. a *master's*, a *provest's*, and a *scholar's*. For each of these a prize is played, as exercises are kept in universities for similar purposes. The weapons they used were the axe, the pike, rapier, and target, rapier and cloke, two swords, the two-hand sword, the bastard sword, the dagger and staff, the sword and buckler, the rapier and dagger, &c. The places where they exercised were commonly theatres, halls, or other enclosures sufficient to contain a number of spectators, as Ealy-Place, in Holborn; the Bell Savage, Ludgate-Hill; the Curtain in Hollywell; the Gray Friars, within Newgate; Hampton Court; the Bull in Bishopsgate-Street; the Clink, Duke's-Place, Salisbury-Court; Bridewell; the Artillery-Garden, &c. &c. Among those who distinguished themselves in this science, I find Tarlton the Comedian, who “was allowed a master,” the 23d of October, 1587 [I suppose, either as grand compounder, or mandamus],
he

he being “ordinary grome of her majesties chamber,” and Robert Greene, who “plaide his master’s prize at Leadenhall with three weapons,” &c. The book from which these extracts are made is a singular curiosity, as it contains the oaths, customs, regulations, prizes, summonses, &c. of this once fashionable society. *K. Henry VIII. K. Edward VI. Philip and Mary, Q. Elizabeth*, were frequently spectators of their skill and activity. STEEVENS.

277. — *three veneyes for a dish, &c.] i. e. three venues, French.* Three different set-to’s, *bouts*, a technical term. So in Beaumont and Fletcher’s *Philaster*: — “thou wouldst be loth to play half dozen *venies* at Wasters with a good fellow for a broken head.” Again, in *The Two Maids of More-clacke*, 1609: “This was a pass, ’twas fencer’s play, and for after *veny*, let me use my skill.” So in *The famous Hist. &c. of Capt. Tho. Stukely*, 1605: — “for forfeits and *venneys*, given upon a wager at the ninth button of your doublet.”

Again, in the MSS mentioned in the preceding note, “and at any prize whether it be maister’s prize, &c. whosoever doth strike his blowe and close with all, the prizer cannot strike his blowe after agayne shall wyne no game for any *veneye* so given although it should break the prizer’s head.” STEEVENS.

287. *That’s meat and drink to me now:—]* Decker has this proverbial phrase in *Satiromastix*: “Yes faith, ’tis meat and drink to me.” WHALLEY.

288. ———*Sackerson*———] *Sackerson* is likewise the name of a bear in the old comedy of *Sir Giles Goosecap*.

STEEVENS.

Sacarson was the name of a bear that was exhibited in our author's time at Paris Garden. See an old collection of *Epigrams* [by Sir John Davis] printed at Middleburgh (without date, but in or before 1598):

“Publius, a student of the common law,

“To *Paris garden* doth himself withdraw;——

“——Leaving old Ployden, Dyer, and Broke alone,

“To see old *Harry Hunkes* and *Sacarson*.”

MALONE.

290. ———*that it pass'd*:———] *It pass'd*, or *this passes*, was a way of speaking customary heretofore, to signify the excess, or extraordinary degree of any thing. The sentence completed would be, *This passes all expression*, or perhaps, *This passes all things*. We still use *passing well*, *passing strange*.

WARBURTON.

296. By cock and pyc,———] See a note on act v. sc. 1. *Henry IV*.

STEEVENS.

321. ———*Bully-rook*.] This seems to have been the reading of some editions: in others it is a *bully-rock*. Mr. Steevens's explanation of it as alluding to chess-men is right. But Shakspeare might possibly have given it *bully-rock*, as *rock* is the true name of these men, which is softened or corrupted into *rook*. There is seemingly more humour in *bully-rock*.

WHALLEY.

328. —Keisar,—] The preface to Stowe's Chronicle observes, that the Germans use the K for C, pronouncing *Keysar* for *Cæsar*, their general word for an emperor. TOLLET.

335. —a wither'd servingman, a fresh tapster:] This not improbably a parody on the old proverb—“A broken apothecary, a new doctor.” See Ray's Proverbs, 3d edit. p. 2. STEEVENS.

338. *O base Gongarian wight! &c.*] This is a parody on a line taken from one of the old bombast plays, beginning,

“O base *Gongarian*, wilt thou the distaff wield?” I had marked the passage down, but forgot to note the play.

The folio reads *Hungarian*.

Hungarian is likewise a cant term. So in the *Merry Devil of Edmonton*, 1626, the merry Host says,

“I have knights and colonels in my house, and must tend the *Hungarians*.” Again:

“Come ye *Hungarian* pilchers.”

Again, in *Westward Hoe*, 1607:

“Play you louzy *Hungarians*.”

Again, in *News from Hell, wrought by the Devil's Carrier*, by Thomas Decker, 1606: “——the leane-jaw'd *Hungarian* would not lay out a penny pot of sack for himself.” STEEVENS.

The *Hungarians*, when infidels, over-ran Germany and France, and would have invaded England, if they could have come to it. See Stowe, in the year 930, and

and Holinshed's invasion of Ireland, p. 56. Hence their name might become a proverb of baseness. Stowe's Chronicle, in the year 1492, and Leland's Collectanea, vol. i. p. 610, spell it *Hongarian* (which might be misprinted *Gongarian*); and this is right according to their own etymology. *Hongyars i. e. domus suæ strenui defensores.* TOLLET.

The word is *Gongarian* in the first edition, and should be continued, the better to fix the allusion.

FARMER.

342. ———*humour of it.*] This speech is partly taken from the corrected copy, and partly from the slight sketch in 1602. I mention it, that those who do not find it in either of the common old editions, may not suspect it to be spurious. STEEVENS.

346. ———*at a minute's rest.*] Our author probably wrote :

—————*at a minim's rest.* LANGTON.

This conjecture seems confirmed by a passage in *Romeo and Juliet* :

“ ———*rests his minim,*” &c.

It may however mean, that, like a skilful harquebuzier, he takes a good aim, though he has rested his piece for a minute only. So in Daniel's *Civil Wars*, &c. b. vi.

“ *To set up's rest to venture now for all.*”

STEEVENS.

At a minute's rest.] A *minim* was anciently, as the term imports, the shortest note in musick. Its

measure was afterwards, as it is now, as long as while two may be moderately counted. In *Romeo and Juliet*, act ii. Mercutio says of Tibalt, that in fighting he rests his *minim*, one, two, and the third in your bosom. A minute contains sixty seconds, and is a long time for an action supposed to be instantaneous. Nym means to say, that the perfection of stealing is to do it in the shortest time possible.

SIR J. HAWKINS.

Nym, I think, means to say, '*Tis true; Bardolph did not keep time, did not steal at the critical and exact season when he would probably be least observed. The true method is, to steal just at the instant when watchfulness is off its guard, and reposes but for a moment.*

The reading proposed by Mr. Langton certainly corresponds more exactly with the preceding speech; but Shakspeare scarcely ever pursues his metaphors far.

MALONE.

348. Convey, *the wise it call:—*]

So in the old morality of *Hycke Scorne*, bl. l. no date:

“Syr, the horesones could not *convaye* clene;

“For an they could have carried by craft as I can,” &c.

STEEVENS.

354. *Young ravens must have food.*] An adage. See Ray's *Proverbs*.

STEEVENS.

361. *—about no waste;—*]

I find the same play on words in Heywood's *Epigrams*, 1562:

“Where

“Where am I least, husband? quoth he, in the waist;

“Which cometh of this, thou art vengeance strait lac’d.

“Where am I biggest, wife? in the waste, quoth she,

“For all is waste in you, as far as I see.”

And again, in *The Wedding*, a comedy by Shirley, 1629:

“He’s a great man indeed;

“Something given to the wast, for he lives within reasonable compass.” STEEVENS.

364. —she carves—] It should be remembered, that anciently the young of both sexes were instructed in *carving*, as a necessary accomplishment. In 1508, Wynkyn de Worde published “A Boke of *Kervynge*.” So in *Love’s Labour Lost*, Biron says of Boyet, the French courtier: “—He can *carve* too, and lisp.”

STEEVENS.

370. *The anchor is deep; Will that humour pass?*] I see not what relation *the anchor* has to *translation*. Perhaps we may read, *the author is deep*; or perhaps the line is out of its place, and should be inserted lower after Falstaff has said,

“Sail like my pinnace to these golden shores.”

It may be observed, that in the tracts of that time *anchor* and *author* could hardly be distinguished.

JOHNSON.

The anchor is deep:] Dr. Johnson very acutely proposes “the *author* is deep.” He reads with the first copy, “he hath study’d her *well*.”—And from this

equivocal word, Nym catches the idea of *deepness*. But it is almost impossible to ascertain the diction of this whimsical character: and I meet with a phrase in *Fenner's Comptor's Commonwealth*, 1617, which perhaps may support the old reading, “Master Decker’s Bellman of London, hath set forth the vices of the time so lively, that it is impossible the *anchor* of any other man’s braine can sound the sea of a more deepe and dreadful mischeefe.”

FARMER.

——studied her *will*, and translated her *will*——is the reading of the first folio, 1623. The contested part of the passage may mean, *His hopes are well founded*. So in the *Knight of the Burning Pestle*, by Beaumont and Fletcher:

“Now my latest *hope*

“Forsake me not, but fling thy *anchor* out,

“And let it hold.”

In the year 1558 a ballad, intituled “Hold the *ancer* fast.” is entered on the books of the Stationers Company.

Translation is not used in its common acceptation, but means to *explain*, as one language is explained by another. So in *Hamlet*:

“——these profound heavens

“You must *translate*, ’tis fit we understand them.”

Again, in *Troilus and Cressida*:

“Did in great Ilion thus *translate* him to me.”

STEEVENS.

374. *As many devils entertain, &c.*] The old quarto reads:

“As

“As many devils *attend her!*” &c. STEEVENS.

I would read with the quarto—*As many devils attend her!* i. e. let as many devils attend her. MUSGRAVE.

378. ———and here another to Page’s wife; who even now gave me good eyes too, examined my parts with the most judicious eyelids: sometimes the beam of her view gilded my foot, sometimes my portly belly.] So, in our author’s 20th sonnet:

“An eye more bright than theirs, less false in rolling,

“Gilding the object whereupon it gazeth.”

MALONE.

381. ———eyelids:—] This word is differently spelt in all the copies. I suppose we should write *oëillades*, French. STEEVENS.

383. *Then did the sun on dunghill shine.*] So in Lilly’s *Euphues*, 1581:

“The sun shineth upon a dunghill.” T. H. W.

384. ———that humour.] What distinguishes the language of Nym from that of the other attendants on Falstaff, is the constant repetition of this phrase. In the time of Shakspeare such an affectation seems to have been sufficient to mark a character. In *Sir Giles Goosecap*, a play of which I have no earlier edition than that of 1606, the same peculiarity is mentioned in the hero of the piece:

“——his only reason for every thing is, that *we are all mortal*; then hath he another pretty phrase too, and that is, he will *tickle the vanity* of every thing.”

STEEVENS.

385. *O, she did so course-o'er my exteriors——*] So in *Cupid's Whirligig*, 1607:

“——with a gredie eye feedes on my exteryors.”

HENDERSON.

386. ——intention,——] *i. e.* eagerness of desire.

STEEVENS.

389. ——*she is a region in Guiana, all gold and bounty.*] If the tradition be true (as I doubt not but it is) of this play being wrote at queen Elizabeth's command, this passage, perhaps, may furnish a probable conjecture that it could not appear till after the year 1598. The mention of Guiana, then so lately discovered to the English, was a very handsome compliment to sir Walter Raleigh, who did not begin his expedition to South America till 1535, and returned from it in 1596, with an advantageous account of the great wealth of Guiana. Such an address of the poet was likely, I imagine, to have a proper impression on the people, when the intelligence of such a golden country was fresh in their minds, and gave them expectatations of immense gain.

THEOBALD.

390. *I will be cheater to them both, and they shall be exchequers to me;——*] The same joke is intended here, as in the *The Second Part of Henry the Fourth*, act ii.

“——I will bar no honest man my house, nor no cheater.”——

By which is meant *Escheatour*, an officer in the Exchequer, in no good repute with the common people.

WARBURTON.

400. ———*tear youⁿ these letters tightly;*] *i. e.* cleverly, alertly. So in *Antony and Cleopatra*. Antony, putting on his armour, says,

“ My queen’s a squire

“ More *tight* at this than thou.”

Tightly is the reading of the early quarto, and of the first folio, the only authentick ancient copy of this play as enlarged by the author. *Rightly* is the arbitrary reading of the quarto 1630, and of the folio 1632:

MALONE.

No phrase is so common in the eastern counties of this kingdom, and particularly in Suffolk, as *good tightly*, for *briskly and effectually*.

HENLEY.

401. ———*my pinnace*———] A pinnace seems anciently to have signified a small vessel, or sloop, attending on a larger.

So in Rowley’s *When you see me you know me*, 1613:

“ ———was lately sent

“ With threescore sail of ships and *pinnaces*.”

Again, in *Muleasses the Turk*, 1610:

“ Our life is but a sailing to our death

“ Thro’ the world’s ocean: it makes no matter then,

“ Whether we put into the world’s vast sea

“ Shipp’d in a *pinnace* or an argosy.”

At present it signifies only a man of war’s boat.

STEEVENS.

404. ———*the humour of this age,*] Thus the 4to, 1619: The folio reads—the *honor of the age*.

STEEVENS.

406. *Let vultures gripe thy guts!—*] This hemistich is a burlesque on a passage in *Tamburlaine*, or *The Scythian Shepherd*, of which play a more particular account is given in one of the notes to *Henry the IV.* p. ii. act ii. sc. iv. STEEVENS.

406. —for gourd, and fullam holds;
And high and low beguiles the rich and poor:]
Fullam is a cant term for false dice, *high* and *low*. Torriano, in his Italian dictionary, interprets *Pise* by *false dice, high and low men, high fullams and low fullams*. Jonson, in his *Every Man out of his Humour*, quibbles upon this cant term: “*Who, he serve? He keeps high men and low men, he has a fair living at fullam.*”—As for *gourd*, or rather *gord*, it was another instrument of gaming, as appears from Beaumont and Fletcher’s *Scornful Lady*: “—and thy dry bones can reach at nothing now, but gords or inne-pins.” WARBURTON.

In the *London Prodigal* I find the following enumeration of false dice.—“I bequeath two bale of false dice, videlicet, *high men and low men, fulloms, stop cater-traies, and other bones of function.*” STEEVENS.

410. *I have operations in my head,—*] The words in Roman, which are omitted in the folio, were recovered from the early quarto. MALONE.

416. *I will discuss the humour of this love to Ford.]*
 The very reverse of this happens. See act ii. where *Nym* makes the discovery to *Page*, and not to *Ford*, as here promised; and *Pistol*, on the other hand, to *Ford*, and not to *Page*. Shakspeare is frequently guilty of these little forgetfulnesses. STEEVENS.

Though

Though Shakspeare is sometimes forgetful, it appears from the first copy of this play that the editors of the folio alone are answerable for the present inaccuracy. In the early quarto *Nym* declares, he will make the discovery to *Page*; and *Pistol* says, “And I to *Ford* will likewise tell,” &c. And so without doubt these speeches ought to be printed. MALONE.

423. *yellowness*,——] *Yellowness* is jealousy.

JOHNSON.

So, in *Law Tricks*, &c. 1608:

“If you have me you must not put on *yellow*.”

Again, in *The Arraignment of Paris*, 1584:

“——Flora well, perdie,

“Did paint her *yellow* for her *jealousy*.”

STEEVENS.

423. ——*the revolt of mien*——] *The revolt of mine* is the old reading. *Revolt of mien*, is *change of countenance*, one of the effects he has just been ascribing to jealousy. STEEVENS.

This, Mr. Steevens truly observes to be the old reading, and it is authority enough for *the revolt of mien* in modern orthography. “Know you that fellow that walketh there?” says Eliot, 1593—“he is alchymist by his *mien*, and hath multiplied all to moonshine.”

FARMER.

434. ——*at the latter end*, &c.] *i. e.* when my master is in bed. JOHNSON.

437. ——no breed *bate*:——] *Bate* is an obsolete word signifying strife, contention. So, in the Countess

tess of Pembroke's *Antonius*, 1530:

“ Shall ever civil *bate*

“ Gnaw and devour our state!”

Again, in *Acolastus*, a comedy, 1540:

“ We shall not fall at *bate*, or stryve for this matter.”

Stanyhurst, in his translation of *Virgil*, 1582, calls *Erinnys* a *make bate*. STEEVENS.

438. *He's somewhat peevish that way:]* I believe this is one of Dame *Quickly's* blunders, and she means *precise*. MALONE.

——*peevish*] *Peevish* is foolish. So in *Cymbeline*, act ii.

“ ——he's strange and *peevish*.” STEEVENS.

446. ——*a little wee face*,——] *Wee*, in the northern dialect, signifies very little. Thus in the Scottish proverb, that apoligizes for a little woman's marriage with a big man: “ —A *wee* mouse will creep under a mickle cornstack. COLLINS.

So in Heywood's *Fair Maid of the West*, com. 1631: “ He was nothing so tall as I, but a little *wee* man, and somewhat hutch-back.” Again, in *The Wisdom of Doctor Dodypoll*, 1600:

“ Some two miles, and a *wee* bit, Sir.”

Wee is derived from *wenig*. Dutch. On the authority of the 4to, 1619, we might be led to read *whey*-face: “ —Somewhat of a weakly man, and has as it were a *whay*-coloured beard.” *Macbeth* calls one of the messengers *Whey*-face. STEEVENS.

Little wee is certainly the right reading; it implies some.

something extremely diminutive, and is a very common vulgar idiom in the North. *Wee* alone has only the signification of *little*. Thus *Cleiveland*:

“A Yorkshire *wee bitt*, longer than a mile.”

The proverb is a mile and a *wee bit*; *i. e.* about a league and a half.

REMARKS.

447. ———a Cain-colour'd beard.] Cain and Judas, in the tapestries and pictures of old, were represented with *yellow* beards.

THEOBALD.

Theobald's conjecture may be countenanced by a parrallel expression in an old play called *Blurt Master Constable*, or, *The Spaniard's Night-Walk*, 1602:

“—————over all,

“A goodly, long, thick, *Abraham-coloured* beard.”

Again, in *Soliman and Perseda*, 1599, Basilisco says:

“—————where is the eldest son of Priam,

“That *Abraham-colour'd* Trojan?”——

I am not however certain, but that *Abraham* may be a corruption of *Auburn*. Again, in *The Spanish Tragedy*, 1605:

“And let their beards be of *Judas* his own colour.”

Again, in *A Christian turn'd Turk*, 1612:

“That's he in the *Judas* beard.”——

Again, in the *Insatiate Countess*, 1613:

“I ever thought by his *red beard* he would prove
a *Judas*.”

In an age, when but a small part of the nation could read, ideas were frequently borrowed from presentations in painting or tapestry. A *cane-coloured* beard, however, might signify a beard of the colour of *cane*,

D

i. e.

i. e. a sickly yellow; for *straw*-coloured beards are mentioned in the *Midsummer Night's Dream*. STEEVENS.

The new edition of Leland's *Collectanea*, vol. v. p. 295, asserts, that painters constantly represented *Judas* the traytor with a *red head*. Dr. Plot's *Oxfordshire*, p. 153, says the same. This conceit is thought to have arrisen in England, from our ancient grudge to the *red-haired Danes*. TOLLET.

See my quotation in *K. Henry VIII.* act. v.

STEEVENS.

450. ———as tall a man of his hands,——] Perhaps this is an allusion to the jockey measure, *so many hands high*, used by grooms when speaking of horses. *Tall*, in our author's time, signified not only height of stature, but stoutness of body. The ambiguity of the phrase seems intended. PERCY.

Whatever be the origin of this phrase, is very ancient, being used by Gower:

“A worthie knight was of his honde,

“There was none suche in all the londe.”

De Confessione Amantis, lib. v. fol. 118. b.

STEEVENS.

461. ———we shall be *shent*———] *i. e.* Scolded, roughly treated. So in the old *Interlude of Nature*, bl. l. no date:

“——I can tell thee one thyng,

“In fayth you wyll be *shent*.”

STEEVENS.

466. ———and down, down, a-down-a, &c.] To deceive her master, she sings as if at her work.

SIR J. HAWKINS.

This

This appears to have been the burden of some song then well known. In *Every Woman in her Humour*, 1609, sign. E. 1. one of the characters says, “Hey good boies i’faith now a three man’s song, or the old downe a downe.” REED.

467. Enter Doctor Caius.] It has been thought strange, that our author should take the name of Caius for his Frenchman in this comedy; but Shakspeare was little acquainted with literary history; and without doubt, from this unusual name, supposed him to have been a foreign quack. Add to this, that the doctor was handed down as a kind of Rosicrucian: Mr. Ames had in MS. one of the “*Secret Writings of Dr. Caius.*” FARMER.

This character of *Dr. Caius* might have been drawn from the life; as in *Jacke of Dover’s Quest of Enquirie*, 1604 (perhaps a republication), a story called *The Foole of Winsor* begins thus “Upon a time there was in Winsor a certain simple outlandish doctor of phisicke belonging to the deane,” &c. STEEVENS.

468. —un boitier verd;—] *Boitier* in French signifies a case of surgeon’s instruments. GREY.

I believe it rather means a *box of salve*, or case to hold *simples*, for which Caius professes to seek. The same word, somewhat curtailed, is used by Chaucer, in the *Pardoneres Prologue*, v. 12241:

“And every boist full of thy letuarie.”

Again, in the *Skynner’s Play*, in the Chester Collection of Mysteries. MS. Harl. p. 149, Mary Magdalen says:

“To balme his bodye that is so brighte,

“*Boist* here have I brought.” STEEVENS.

43. —What, the *goujere*!] So in *K. Lear*:

“The *goujeers* shall devour them.”

The *goujere*; i. e. *morbus Gallicus*. See Hanmer’s note, *K. Lear*, act v. STEEVENS.

457. *You shall have an fool’s-head*——] Mrs. Quickly, I believe, intends a quibble between *ann*, sounded broad, and *one*, which was formerly sometimes pronounced *on*. In the Scottish dialect *one* is written, and I suppose pronounced, *ane*.

In 1603, was published *Ane verie excellent and delectable treatise intitult Philotus*, &c.

In act ii. sc. i. of this play, *an* seems to have been misprinted for *one*:

“What *an* unweigh’d behaviour,” &c.

The mistake there probably arose from the similarity of the sounds. MALONE.

570. —but I detest, *an honest maid as ever broke bread*.] Dame Quickly means to say ——I protest.

MALONE.

ACT II.

Line 4. —*THOUGH* love use reason for his precisian, he admits him not for his counsellor:——] This is obscure: but the meaning is, *though love permit reason to*
ell

tell what is fit to be done, he seldom follows its advice.—By *precisian*, is meant one who pretends to a more than ordinary degree of virtue and sanctity. On which account they gave this name to the Puritans of that time. So Osborne—“*Conform their mode, words, and looks to these PRECISIANS.*” And Maine, in his *City Match*:

“——I did commend

“A great PRECISIAN to her for her woman.”

WARBURTON.

——*precisian*,——] Of this word I do not see any meaning that is very apposite to the present intention. Perhaps Falstaff said, *Though love use reason as his physician, he admits him not for his counsellor.* This will be plain sense. Ask not the *reason* of my love; the business of *reason* is not to assist love, but to *cure* it. There may however be this meaning in the present reading, *Though love*, when he would submit to regulation, may *use reason as his precisian*, or director in nice cases, yet when he is only eager to attain his end, he takes not reason for his *counsellor*.

JOHNSON.

Dr. Johnson wishes to read *physician*; and this conjecture becomes almost a certainty from a line in our author's 147th sonnet,

“My reason the *physician* to my love,” &c.

FARMER.

The character of a *precisian* seems to have been very generally ridiculed in the time of Shakspeare. So in the *Malcontent*, 1604: “You must take her in the right

vein then: as, when the sign is in Pisces, a fishmonger's wife is very sociable: in Cancer, a *precisian's* wife is very flexible." Again, *Dr. Faustus*, 1604:

"I will set my countenance like a *precisian*."

Again, in Ben Jonson's *Case is alter'd*, 1609:

"It is *precisianism* to alter that,

"With austere judgment, which is given by nature."

STEEVENS.

If *physician* be the right reading, the meaning may be this: A lover, uncertain as yet of success, never takes reason for his counsellor, but, when desperate, applies to him as his physician.

MUSGRAVE.

13. *Thine own true knight,*

By day or night.] This expression, which is ludicrously employed by Falstaff, anciently meant, *at all times*. So, in the third book of Gower, *De Confessione Amantis*:

"The sonne cleped was Machayre,

"The daughter eke Canace hight,

"By daie bothe and eke by night."

Loud and still, was another phrase of the same meaning.

STEEVENS.

20. *What an unweigh'd behaviour, &c.*] Thus the folio and 4to. 1630. It has been suggested to me, that we should read, *one*.

STEEVENS.

21. ———*Flemish drunkard*———] It is not without reason that this term of reproach is here used. Sir John Smythe in *Certain Discourses, &c.* 4to. 1590, says, that the habit of drinking to excess was introduced into England from the Low Countries, "by some of
"our

“ our such men of warre within these very few years,
 “ whereof it is come to passe that now-a-days there
 “ are very fewe feastes where our said men of warre
 “ are present, but that they do invite and procure all
 “ the companie, of what calling soever they be, to
 “ carowsing and quaffing; and, because they will not
 “ be denied their challenges, they, with many new
 “ conges, ceremonies, and reverences, drinke to the
 “ health and prosperitie of princes; to the health of
 “ counsellors, and unto the health of their greatest
 “ friends both at home and abroad; in which exercise
 “ they never cease till they be dead drunke, or, as the
 “ *Flemings* say, *Doot dronken*. He adds, “ And this
 “ aforesaid detestable vice hath within these sixe or
 “ seven yeares taken wonderful roote amongst our
 “ English Nation, that in times past was wont to be of
 “ all other nations of Christendome one of the so-
 “ berest.”

REED.

25. — *I was then frugal of my mirth:*] By breaking this speech into exclamations, the text may stand; but I once thought it must be read, *If I was not then frugal of my mirth.*

JOHNSON.

48. *What?—thou liest!—Sir Alice Ford!—These knights will HACK; and so thou shouldst not alter the article of thy gentry.*] Hanmer says, to *hack*, means to hackney, or prostitute. I suppose he means—*These knights will degrade themselves, so that she will acquire no honour by being connected with them.* Perhaps the passage has been hitherto entirely misunderstood. To *hack*, is an expression used in the ridiculous scene between

tween Quickly, Evans, and the boy; and signifies, *to do mischief*. The sense of this passage may therefore be, these knights are a riotous, dissolute sort of people, and on that account thou should'st not wish to be of the number.

It is not, however, impossible that Shakspeare meant by—*these knights will hack*—these knights will soon become *hackney'd* characters.—So many knights were made about the time this play was amplified (for the passage is neither in the copy 1602, nor 1619) that such a stroke of satire might not have been unjustly thrown in. In *Hans Beer Pot's Invisible Comedy*, 1618, is a long piece of ridicule on the same occurrence:

“ ’Twas strange to see what *knighthood* once would do :

“ Stir great men up to lead a martial life——

“ To gain this honour and this dignity.——

“ But now, alas ! ’tis grown ridiculous ;

“ Since bought with money, sold for basest prize,

“ That some refuse it who are counted wise.”

STEEVENS.

These knights will *hack* (that is, become cheap and vulgar), and therefore she advises her friend not to sully her gentry by becoming one. The whole of this discourse about knighthood is added since the first edition of this play ; and therefore I suspect this is an oblique reflection on the prodigality of James I. in bestowing these honours, and in erecting in 1611 a new order of knighthood, called Baronets ; which few of the ancient gentry would condescend to accept. See
sir

sir Hugh Spelman's epigram on them, *Gloss.* p. 76, which ends thus:

“ ———dum cauponare recusant
 “ Ex vera geniti nobilitate viri;
 “ Interea e caulis hic prorepat, ille tabernis,
 “ Et modo fit dominus, qui modo servus erat.”

See another stroke at them in *Othello.* act iii.

To *hick* and to *hack*, in Mrs. Quickley's language, signifies to *stammer* or *hesitate*, as boys do in saying ther lessons. BLACKSTONE.

Between the time of King James's arrival at Berwick in April 1603, and the 20th of May, he made two hundred and thirty-seven knights; and, in the July following, between three and four hundred. It is highly probable that the play before us was enlarged in that or the subsequent year, when this stroke of satire must have been highly relished by the audience. That the order of *Baronets* was pointed at here, is, I think, highly improbable. MALONE.

51. *We burn day-light!——*] *i. e.* we have more proof than we want. The same proverbial phrase occurs in the *Spanish Tragedy*:

Hier. “ Light me your torches.”

Pedro. “ Then *we burn day-light.*”

So in *Romeo and Juliet*, Mercutio uses the same expression, and then explains it:

“ *We waste our lights in vain like lamps by day.*”

STEEVENS

I think, the meaning rather is, we are wasting time in idle talk, when we ought to read the letter: resembling

sembling those who waste candles by burning them in the day-time. MALONE.

60. ———*Green Sleeves*.] This song was entered on the books of the Stationer's Company in September 1580: "Licensed unto Richard Jones, a newe northern dittye of the lady *Green Sleeves*." Again, "Licensed unto Edward White, a ballad, beinge the lady *Greene Sleeves*, answered to Jenkyn hir friend." Again, in the same month and year: "*Green Sleeves* moralized to the Scripture," &c. Again to Edward White:

"*Green Sleeves* and countenaunce.

"In countenaunce is *Green Sleeves*." STEEVENS.

75. ———*press*——] *Press* is used ambiguously, for a *press* to print, and a *press* to squeeze. JOHNSON.

84. ———*some strain in me*,] Thus the old copies. The modern editors read,

"some *stain* in me,"

but, I think, unnecessarily. A similar expression occurs in *The Winter's Tale*:

"With what encounter so uncurrent, have I

"*Strain'd* to appear thus?"

And again in *Timon*:

"———a noble nature

"May catch a *wrench*."

STEEVENS.

96. ———the *chariness* of our honesty.] *i. e.* the *caution* which ought to attend on it. STEEVENS.

97. *Oh, that my husband saw this letter!*] Surely Mrs. Ford does not wish to excite the jealousy, of which she complains. I think we should read—*Oh, if my husband*, &c. and thus the copy, 1619: "Oh lord,

lord, *if* my husband should see the letter ! i' faith, this would even give edge to his jealousy." STEEVENS.

107. ———*curtail-dog*———] *i. e.* a dog that misses his game. The tail is counted necessary to the agility of a greyhound. JOHNSON.

112. ———*gally-maufry*;———] *i. e.* A medley. So in the *Winter's Tale*: "They have a dance, which the wenches say is a *gallimaufry* of gambols." Pistol ludicrously uses it for a woman. Thus, in *A Woman never vex'd*, 1632 :

"Let us show ourselves gallants or *galli-maufries*." STEEVENS.

The folio reads :

"He loves the *gallymaufry*———"

which may be right.—He loves a medley ; all sorts of women, high and low, &c.

Ford's reply——*love my wife*——may refer to what Pistol had said before :

"Sir John affects thy wife." MALONE.

I am not induced by this reasoning to follow the folio. STEEVENS.

112. ———Ford, *perpend*.] This is perhaps a ridicule on a passage in the old comedy of *Cambyses* :

"My sapient words I say *perpend*."

Again :

"My queen *perpend* what I pronounce."

Shakspeare has put the same word into the mouth of Polonius. STEEVENS.

120. ———*cuckoo birds do sing*.] Such is the reading of the folio, and the quarto 1630. The quartos 1602, and 1619, read :

"——when

“——when cuckoo-birds appear.” STEEVENS.

121. *Away, sir corporal Nym.*——

Believe it, Page; he speaks sense.] Nym, I believe, is out of place, and we should read thus:

Away, sir corporal.

Nym. *Believe it, Page; he speaks sense.* JOHNSON.

Perhaps Dr. Johnson is mistaken in his conjecture. He seems not to have been aware of the manner in which the author meant this scene should be represented. Ford and Pistol, Page and Nym, enter in pairs, each pair in separate conversation: and while Pistol is informing Ford of Falstaff's design upon his wife, Nym is, during that time, talking *aside* to Page, and giving information of the like plot against *him*.—When Pistol has finished, he calls out to Nym to come *away*; but seeing that he and Page are still in close debate, he goes off alone, first assuring Page, he may depend on the truth of Nym's story. *Believe it, Page.* Nym then proceeds to tell the remainder of his tale out aloud. *And this is true, &c.* A little further on in this scene, Ford says to Page, *You heard what this knave (i. e. Pistol) told me.* Page replies, *Yes, and you heard what the other (i. e. Nym) told me.* STEEVENS.

122. *Believe it, Page; he speaks sense.*] Thus has the passage been hitherto printed, says Dr. Farmer; but surely we should read, as it now stands in the text. *Believe it Page, he speaks,* means no more than——*Page, believe what he says.* This sense is expressed not only in the manner peculiar to *Pistol*, but to the grammar of the times. STEEVENS.

127. — *I have a sword, and it shall bite upon my necessity.—He loves your wife, &c.]* Nym, to gain credit, says, that he is above the mean office of carrying love letters; he has nobler means of living; *he has a sword, and upon his necessity, i. e. when his need drives him to unlawful expedients, his sword shall bite.* JOHNSON.

134. *The humour of it,——]* The following epigram taken from an old collection without date, but apparently printed before the year 1600, will best account for Nym's frequent repetition of the word *humour*. Epig. 27.

Aske HUMOUR what a feather he doth weare,
It is his *humour* (by the Lord) he'll sweare.
Or what he doth with such a horse-taile locke;
Or why upon a whore he spends his stocke?
He hath a *humour* doth determine so.
Why in the stop-throte fashion he doth goe,
With scarfe about his necke, hat without band?
It is his *humour*. Sweet sir, understand
What cause his purse is so extreame distrest
That oftentimes is scarcely penny-blest?
Only a *humour*. If you question why
His tongue is ne'er unfurnish'd with a lye?
It is his *humour* too he doth protest.
Or why with serjeants he is so opprest,
That like to ghosts they haunt him ev'rie day?
A rascal *humour* doth not love to pay.
Object why bootes and spurres are still in season?
His *humour* answers: *humour* is his reason.
If you perceive his wits in wetting shrunke,
It cometh of a *humour* to be drunke.

When you behold his looks pale, thin, and poore,
 Th' occasion is, his *humour* and a whoore.
 And every thing that he doth undertake,
 It is a veine, for senceless *humour's* sake.

STEEVENS.

140. *I will not believe such a Cataian,——*] That by a *Cataian* some kind of *sharper* was meant, I infer from the following passage in *Love and Honour*, a play by sir W. Davenant, 1649:

“ Hang him, bold *Cataian*, he indites finely,
 “ And will live as well by sending short epistles,
 “ Or by the sad *whisper* at your *gamester's* ear,
 “ When the great *By* is drawn,
 “ As any *distrest gallant* of them all.”

Cathaia is mentioned in the *Tamer Tamed*, of Beaumont and Fletcher:

“ I'll wish you in the Indies, or *Cathaia*.”

The tricks of the *Cataians* are hinted at in one of the old black letter histories of that country; and again in a dramatic performance, called the *Pedler's Prophecy*, 1595:

“ ——in the *east part of Inde*,

“ Through seas and floods, they work all *thievish*.”

Mr. Malone observes, that in a book of Shakspeare's age, entitled, *A brief Description of the whole World*, “ —the people of China are (said to be) very *politick* and *crafty*, and in respect thereof contemning the wits of others; using a proverb, That all other nations do see but with one eye, but they with two.”

STEEVENS.

143. *'Twas a good sensible fellow:——*] This, and the
 two

two preceding speeches of Ford, are spoken to himself, and have no connection with the sentiments of Page, who is likewise making his comment on what had passed, without attention to Ford. STEEVENS.

187. ———*cavalero-justice,*] So in *The Stately Moral of three Ladies of London*, 1590:

“Then know, Castilian *cavalieros*, this.”

There is a book printed in 1599, called, *A countercuffe given to Martin Junior; by the venturous, hardie, and renowned Pasquil of Englande*, CAVALLIERO. STEEVENS.

209. ———*and tell him, my name is Brook,*——] Thus both the old quartos; and thus most certainly the poet wrote. We need no better evidence than the pun that Falstaff anon makes on the name, when Brook sends him some burnt sack.

“Such Brooks are welcome to me, that overflow with such liquor.”

The players, in their editions, altered the name to *Broom*. THEOBALD.

211. ———*said I well?*] The learned editor of the *Canterbury Tales of Chaucer*, in 4 vols. 8vo. 1775, observes, that this phrase is given to the *host* in the *Par-donere's Prologue*:

“*Said I not well?* I cannot speke in terme:”

v. 12246. and adds, “it may be sufficient with the other circumstances of general resemblance, to make us believe that Shakspeare, when he drew the character, had not forgotten his Chaucer.” The same gentleman has since informed me, that the passage is

not found in any of the ancient printed editions, but only in the MSS. STEEVENS.

212. ——— *Will you go AN-HEIRS?*] This nonsense is spoken to Shallow. We should read, *Will you go ON HERIS?* i. e. Will you go on, master? *Heris*, an old Scotch word for master. WARBURTON.

The merry Host has already saluted them separately by titles of distinction; he therefore probably now addresses them collectively by a general one,

“ ——— *Will you go on, heroes?*”
or, as probably,

“ ——— *Will you go on, hearts?*”
He calls Dr. Caius *Heart of Elder*; and adds, in a subsequent scene of this play, *Farewell my hearts*. Again, in the *Midsummer Night's Dream*, Bottom says,
“ Where are these *hearts*?”

My brave hearts, or *my bold hearts*, is a common word of encouragement. A *heart of gold* expresses the more soft and amiable qualities, the *Mores aurei* of Horace; and a *heart of oak* is a frequent encomium of rugged honesty. STEEVENS.

Will you go an-heirs?] Perhaps we should read,
“ Will you go and *hear us*?” So in the next page,
“ I had rather *hear them* scold than fight.”

MALONE.

213. *Have with you, mine host.*] This speech is given in all the editions to *Shallow*; but it belongs, I think, to *Ford*, to whom the host addresses himself when he says:

“ *Will you go and hear us?*”

It

It is not likely he should address himself to *Shallow*, because *Shallow* and he had already concerted the scheme, and agreed to go together; and accordingly, *Shallow* says, a little before to *Page*,

“Will you go with *us* to behold it?”

The former speech of *Ford*—*None I protest, &c.* is given in like manner, in the first folio, to *Shallow*, instead of *Ford*: The editors corrected the one, but over-looked the other. MALONE.

214. *I have heard, the Frenchman hath good skill in his rapier.*] In the old quarto, here follows these words:

“*Shal.* I tell you what, master *Page*; I believe the doctor is no jester, he'll lay it on; for though we be justices, and doctors, and churchmen, yet we are the sons of women, master *Page*.”

“*Page.* True, master *Shallow*.”

“*Shal.* It will be found so, master *Page*.”

“*Page.* Master *Shallow*, you yourself, have been a great fighter, now a man of peace.”

Part of this dialogue is found afterwards in the third scene of the present act; but it seems more proper here, to introduce what *Shallow* says of the prowess of his youth. MALONE.

220. *my long sword,——*] Before the introduction of rapiers, the swords in use were of an enormous length, and sometimes raised with both hands. *Shallow*, with an old man's vanity, censures the innovation by which lighter weapons were introduced, tells what he could once have done with his *long-sword*, and ridicules the terms and rules of the rapier. JOHNSON.

The *two-handed* sword is mentioned in the ancient *Interlude of Nature*, bl. l. no date:

“Somtyme he serveth me at borde,

“Somtyme he bereth my *two-hand* sword.”

See a note to the *First Part of K. Henry IV.* act ii.

STEEVENS.

Dr. Johnson's explanation of the *long-sword* is certainly right; for the early quarto reads my *two-hand* sword; so that they appear to have been synonymous.

Carleton, in his *Thankful Remembrance of God's Mercy*, 1625, speaking of the treachery of one Rowland York, in betraying the town of Deventer to the Spaniards in 1587, says; “he was a Londoner, famous among the cutters in his time, for bringing a new kind of fight—to run the point of a *rapier* into a man's body. This manner of fight *he* brought *first* into *England*, with great admiration of his audaciousnes: when in England before that time, the use was, with little bucklers, and with broad swords, to strike and not to thrust; and it was accounted unmanly to strike under the girdle.”

MALONE.

221. ———tall *fellows*———] The old quartos read—tall *fencers*.

STEEVENS.

226. ———stand so firmly on his wife's frailty,———] To stand on any thing, does signify to insist on it. So in Heywood's *Rape of Lucrece*, 1630: “All captains, and stand upon the honesty of your wives.” Again in Warner's *Albion's England*, 1602, book 6. chap. 30.

“For stoutly on their honesties do wylie harlots stand.”

The

The *jealous Ford* is the speaker, and all *chastity* in women appears to him as a *frailty*. He supposes *Page* therefore to insist on that *virtue* as steady, which he himself suspects to be without foundation. STEEVENS.

234. —[*the world's mine oyster, &c.*] Dr. Grey supposes Shakspeare to allude to an old proverb, “—The mayor of Northampton opens *oysters* with his dagger.”—*i. e.* to keep them at a sufficient distance from his nose, that town being fourscore miles from the sea. STEEVENS.

235. —[*I will retort the sum in equipage.*] This is added from the old quarto of 1619, and means, I will pay you again in stolen goods. WARBURTON.

I rather believe he means, that he will pay him by waiting on him for nothing. So in *Love's Pilgrimage*, by Beaumont and Fletcher:

“And boy, be you my guide,

“For I will make a full descent in *equipage*.”

That *equipage* ever meant *stolen goods*, I am yet to learn.

STEEVENS.

Dr. Warburton may be right; for I find *equipage* was one of the cant words of the time. In *Davies' Papers Complaint*, (a poem which has erroneously been ascribed to *Donne*) we have several of them:

“Embellish, blandishment, and *equipage*.”

Which words, he tells us in the margin, *overmuch savour of witlesse affectation*. FARMER.

240. *your coach-fellow, Nym*;—] Thus the old copies. *Coach-fellow* has an obvious meaning, but the modern editors read, *couch-fellow*. The following passage

sage from B. Jonson's *Cynthia's Revels* may justify the reading I have chosen: "—'Tis the swaggering *coach-horse* Anaides, that *draws with him* there." Again, in *Monsieur D' Olive*, 1606: "Are you he, my Page here makes choice of, to be his fellow *coach-horse*!" Again, in a *True Narrative of the entertainment of his Royal Majesty, from the time of his departure from Edinburgh, till his receiving in London, &c.* 1603: "——Base pilfering theefe was taken who plaid the cutpurse in the court: his fellow was ill mist, for no doubt he had a walking mate: they drew together like *coach-horses*, and it is a pitie they did not hang together." Again, in *Every Woman in her Humour*, 1609:

"For wit, ye may be *coach'd* together."

Again, in 10th B. of *Chapman's Translation of Homer*:

"——their chariot horse, as they *coach-fellows* were." STEEVENS.

243. ——and tall fellows:——] A tall fellow, in the time of our author, meant, a stout, bold, or courageous person. In *A Discourse on Usury*, by Dr. Wilson, 1584, he says, "Here in England, he that can rob a man by the high way, is called a *tall fellow*." Lord Bacon says, "that bishop Fox caused his castle of Norham to be fortified, and manned it likewise with a very great number of *tall soldiers*." STEEVENS.

244. ——lost the handle of her fan,——] It should be remembered that *fans*, in our author's time, were more costly than they are at present, as well as of a different construction. They consisted of ostrich feathers (or others of equal length and flexibility), which
were

were stuck into handles. The richer sort of these were composed of gold, silver, or ivory of curious workmanship. One of them is mentioned in *The Fleire*, Com. 1610: “—she hath a fan with a *short silver handle*, about the length of a barber’s syringe.” Again, in *Love and Honour*, by sir W. Davenant, 1649: “All your plate, Vaso, is the *silver handle* of your old prisoner’s *fan*.”

In the frontispiece to a play, called *Englishmen for my Money*, or *A pleasant Comedy of a Woman will have her Will*, 1616, is a portrait of a lady with one of these fans, which, after all, may prove the best commentary on the passage. Three other specimens are taken from the *Habiti Antichi et Moderni di tutto il Mondo*, published at Venice, 1598, from the drawings of *Titian*, and *Cesare Vecelli*, his brother. This fashion was perhaps imported from Italy, together with many others in the reign of King Henry VIII. if not in that of King Richard II. STEEVENS.

Thus also Marston, in the *Scourge of Villainie*, lib. iii. sat. 8.

“——Another he

“Her *silver-handled fan* would gladly be.”

And in other places. And bishop Hall, in his *Satires*, published 1597, lib. v. sat. 4.

“Whiles one piece pays her idle waiting manne,

“Or buys a hoode, or *silver-handled fanne*.”

WARTON.

It appears from *Marston’s Satires*, that the sum of 40l. was sometimes given for a fan in the time of queen Elizabeth.

MALONE.

“While

In the Sidney papers, published by *Collins*, a fan is presented to queen Elizabeth for a new year's gift, the handle of which was studded with diamonds.

WARTON.

A representation of the *fan* here mentioned by Mr. Warton, together with the others by *Titian* and his brother, to which Mr. Steeven's refers are here given from a print of them in the NOTES subjoined to the HISTORY of VATHOK. J. B.

251. ——— *A short knife and a thong:—*] So Lear:
“When cutpurses come not to *thongs*.”

WARBURTON.

Part of the employment given by Drayton, in *The Mooncalf*, to the *Baboon*, seems the same with this recommended by Falstaff:

“He like a gypsy oftentimes would go,
“All kinds of gibberish he hath learn'd to know:
“And with a stick, a short string, and a noose,
“Would show the people tricks at fast and loose.”

Theobald has *throng* instead of *thong*. The latter seems right.

LANGTON.

Both the folio and quarto read *throng*. MALONE.

Greene, in his *Life of Ned Browne*, 1592, says: “I had no other fence but my *short knife*, and a paire of *purse-strings*.”

STEEVENS.

See a note on *Antony and Cleopatra*, that explains the trick of *fast and loose*. SIR J. HAWKINS.

251. ——— *Pickt - hatch,—*] A noted place for thieves and pick-pockets. THEOBALD.

Pickt-

Piſt-hatch is frequently mentioned by contemporary writers. So, in Ben Jonson's *Every Man in his Humour*:

“ From the Bordello it might come as well,
“ The Spital, or *Piſt-hatch*.”

Again, in Randolph's *Muses Looking-glass*, 1638:

“ ———the lordship of *Turnbull* so
“ Which with my *Piſt-hatch*, Grange, and Shore-
ditch farm,” &c.

Piſt-hatch was in *Turnbull-street*:

“ ———your whore doth live
“ In *Piſt-hatch*, *Turnbull-street*.”

Amends for Ladies, a Comedy by N. Field, 1639.

The derivation of the word *Piſt-hatch* may perhaps be discovered from the following passage in *Cupid's Whirligig*, 1607: “ ———Set some *picks* upon your *hatch*, and I pray, profess to keep a bawdy-house.” Perhaps the unseasonable and obstreperous irruptions of the gallants of that age might render such a precaution necessary. So, in *Pericles P. of Tyre*, 1609: “ ———If in our youths we could *pick* up some pretty estate, 'twere not amiss to keep our door *hatch'd*,” &c.

STEEVENS.

This was a cant name of some part of the town noted for bawdy-houses; as appears from the following passage in Marston's *Scourge for Villanie*, lib. iii. sat. 11:

“ ———Looke, who yon doth go?
“ The meager letcher lewd Luxurio.——
“ No newe edition of drabbes come out,
“ But scene and allow'd by Luxurio's snout.

“ Did

“ Did ever any man ere hear him talke

“ But of *Pick-hatch*, or of some Shoreditch balke,

“ Aretine’s filth,” &c.

Sir Thomas Hanmer says, that this was “ a noted harbour for thieves and pickpockets,” who certainly were proper companions for a man of Pistol’s profession. But Falstaff here more immediately means to ridicule another of his friend’s vices; and there is some humour in calling Pistol’s favourite brothel, his manor of *Pickt-hatch*. Marston has another allusion to *Pickt-hatch* or *Pick-hatch*, which confirms this illustration:

“ ———His old cynicke dad

“ Hath forc’t them cleane forsake his *Pick-hatch*
drab.” Lib. i. sat. 3. WARTON.

259. ———*ensconce* your rags, &c.] A *sconce* is a petty fortification. To *ensconce*, therefore, is to protect as with a fort. The word occurs again in *K. Henry IV. Part I.* STEEVENS.

260. ———*red lattice phrases*,——] Your ale-house conversation. JOHNSON.

Red lattice at the doors and windows, were formerly the external denotements of an ale-house. So, in *A Fine Companion*, one of Shackerley Marmion’s plays: ———“ A waterman’s widow at the sign of the *red lattice* in Southwark.” Again, in *Arden of Feversham*, 1592:

“ ———his sign pulled down, and his *lattice* born
away.”

Again, in the *Miseries of enforc’d Marriage*, 1607:

“ ———’tis

“ — ’tis treason to the *red lattice*, enemy to the sign-post.”

Hence the present *chequers*. Perhaps the reader will express some surprize, when he is told that shops, with the sign of the *chequers*, were common among the Romans. See a view of the left hand street of Pompeii, (No. 9.) presented by Sir William Hamilton (together with several others, equally curious), to the *Antiquary Society*. STEEVENS.

— *your red lattice phrases*.] Again, more appositely, in *A Strapado for the Divell*, by R. Braithwaite, 1615: “To the true discoverer of secrets, Monsieur *Bacchus*,—Master gunner of the pottle-pot ordnance, prime founder of *red lattices*, &c. MALONE.

293. — *canaries*.] This is the name of a brisk light dance, and is therefore properly enough used in low language for any hurry or perturbation.

JOHNSON.

So Nash, in *Pierce Pennyless his Supplication*, 1595, says: “A merchant’s wife jets it as gingerly, as if she were dancing the *canaries*.” It is highly probable, however, that *canaries* is only a mistake of Mrs. Quickly’s for *quandaries*; and yet the Clown, in *As You Like it*, says, “we that are true lovers run into strange *capers*.” STEEVENS.

309. — *earls, nay, which is more, pensioners*; —] This may be illustrated by a passage in Gervase Holles’s *Life of the First Earl of Clare*. Biog. Brit. Art. HOLLES. “I have heard the earl of Clare say, that when he was *pensioner* to the queen, he did not

F

know

know a worse man of the whole band than himself; and that all the world knew he had then an inheritance of 4000l. a year.” TYRWHITT.

Barrett, in his *Alvearie*, or *Quadruple Dictionary*, 1580, says, that a *pensioner* was “a gentleman about his prince alwaie redie, with his speare.” STEEVENS.

“In the month of December, 1539,” says Stowe. [Annals, p. 973. edit. 1605], “were appointed to wait on the king’s person fifty gentlemen, called *pensioners*, or spears, like as they were in the first yeare of the king; unto whom was assigned the summe of fiftie pounds yearly for the mayntenance of themselves, and every man two horses, or one horse and a gelding of service.”

Their dress was remarkably splendid, and therefore likely to strike Mrs. Quickly.—Hence, in *A Midsummer Night’s Dream*, our author selected from all the tribes of flowers, the *golden-coated* cowslips for *pensioners* to the Fairy Queen.

“The cowslips tall, her *pensioners* be;

“In their *gold coats* spots you may see,” &c.

MALONE.

319. —you wot of;—] To wot is to know. Obsolete. So in *K. Henry VIII.*

“——Wot you what I found?” STEEVENS.

322. —frampold—] This word I have never seen elsewhere, except in Dr. Hacket’s *Life of Archbishop Williams*, where a *frampul* man signifies a peevish troublesome fellow. JOHNSON.

In *The Roaring Girl*, a comedy, 1611, I meet with
a word,

a word, which, though differently spelt, appears to be the same.

Lax. “Coachman.

Coach. “Anon, sir!

Lax. “Are we fitted with good *phrampell* jades?”

Ray, among his *South* and *East* country words, says that *frampald*, or *frampard*, signifies *fretful*, *peevish*, *cross*, *froward*. As *froward* (he adds) comes from *from*, so may *frampard*.

Nash, in his *Praise of the Red Herring*, 1599, speaking of Leander, says; “the churlish *frampold* waves gave him his belly full of fish-broth.”

So, in *The Inner Temple Masque*, by Middleton 1619: —“’tis so *frampole*, the puritans will never yield to it.” So, in *The Blind Beggar of Bethnal Green*, by John Day:

“I think the fellow’s *frample*,” &c.

So, in Beaumont and Fletcher’s *Wit at several Weapons*:

“Is Pompey grown so malapert, so *frample*?”

STEEVENS.

Thus, in the *Isle of Gulls*—“What a goodyer aile your mother, are you *frampull*, know you not your own daughter?”

HENLEY:

345.—to send her your little page, of all loves:—] *Of all loves*, is an adjuration only, and signifies no more, than if she had said, desires you to send him by all means.

It is used in Decker’s *Honest Whore*, Part I. 1635: —“conjuring his wife, *of all loves*, to prepare cheer

F ij

fitting,”

fitting," &c. Again, in Holinshed's *Chronicle*, p. 1064: "Mrs. Arden desired him, *of all loves*, to come back againe." STEEVENS.

358. a *nay word*,——] i. e. a *watch word*. So in a subsequent scene: "—We have a *nay-word* to know one another," &c. STEEVENS.

369. This PINK is one of Cupid's carriers:

Clap on more sails; pursue; up with your fights;

Give fire, she is my prize;] A pink is a vessel of the small crafts employed as a *carrier* (and so called) for merchants. Fletcher uses the word in his *Tamer Tamed*:

"This PINK, this painted foist, this cockle-boat,

"To hang her *fights* out, and defy me, friends!

"A well known man of war."——

As to the word *fights*, both in the the text and in the quotation, it was then, and, for aught I know, may be now, a common sea-term. Sir Richard Hawkins, in his *Voyages*, p. 66, says: "For once we cleared her deck, and had we been able to have spared but a dozen men, doubtless we had done with her what we would; for she had no close FIGHTS," i. e. if I understand it right, *no small arms*. So that by *fights* is meant any manner of defence, either small arms or cannon. So, Dryden, in his tragedy of *Amboyna*:

"Up with your FIGHTS,

"And your *nettings* prepare," &c.

But, not considering this, I led the Oxford editor into
a silly

a silly conjecture, which he has done me the honour of putting into *his* text, which is indeed a proper place for it.

“Up with YOND FRIGAT.” WARBURTON.

So, in *The Ladies Privilege*, 1640: “These gentlemen know better to cut a caper than a cable, or board a *pink* in the Bordells, than a pinnace at sea.” A small salmon is called a salmon-*pink*.

Dr. Farmer, however, observes, that the word *punk* has been unnecessarily altered to *pink*. In Ben Johnson’s *Bartholomew Fair*, justice Overdo says of the pig-woman; “She hath been before me, *punk*, *pinnace*, and bawd, any time these two and twenty years.”

STEEVENS.

The quotation from Dryden might at least have raised a suspicion, that *fights* were neither *small arms* nor *cannon*. *Fights* and *nettings* are properly joined. *Fights*, I find, are *cloaths* hung round the ship to conceal the men from the enemy, and *close-fights* are *bulk-heads*, or any other shelter that the *fabrick* of a ship affords.

JOHNSON.

So, in Heywood and Rowley’s comedy, called *Fortune by Land and Sea*:——“display’d their ensigns, *up with all their feights*, their matches in their cocks,” &c. So, in the *Christian turned Turk*, 1612: “Lace the netting, and let down the *fights*, make ready the shot,” &c. Again, in the *Fair Maid of the West*, 1615:

“Then now *up with your fights*, and let your
 ensigns,

“Blest with St. George’s cross, play with the
 winds.”

Again, in Beaumont and Fletcher's *Valentinian*:

“ ———while I were able to endure a tempest,

“ And bear my *fights* out bravely, till my tackle

“ Whistled i' th' wind.” ———

384. ———*go to: via!*] This cant phrase of exultation is common in the old plays. So, in *Blurt Master Constable*:

“ *Via* for fate! Fortune, lo! this is all.”

STEEVENS.

Markham uses this word as one of the vocal helps necessary for reviving a horse's spirits in galloping large rings when he grows slothful. Hence this cant phrase (perhaps from the Italian, *via*) may be used on other occasions to quicken or pluck up courage.

TOLLET.

395. ———*not to charge you;—*] That is, not with a purpose of putting you to expence, or *being burthensome*.

JOHNSON.

434. ———*meed,——*] *i. e.* rewards. STEEVENS.

457. of *great admittance,——*] *i. e.* admitted into all, or the greatest companies. STEEVENS.

458. ———*generally allowed——*] *Allowed* is *approved*. So in *K. Lear*.

“ ——— if your sweet sway

“ *Allow* obedience,” &c.

STEEVENS.

464. ———*to lay an amiable siege——*] *i. e.* a siege of love. MALONE.

473. ———*She is too bright to be look'd against.*]

“ *Nimum lubricus aspici.*” *Hor.* MALONE.

475. ———instance and argument—] *Instance is example.* JOHNSON.

477. ———the ward of her purity,——] *i. e.* The defence of it. STEEVENS.

512. ———and I will aggravate his stile;—] *Stile* is a phrase from the Herald's office. Falstaff means, that *he will add more titles to those he already enjoys.* So, in Heywood's *Golden Age*, 1611 :

“ I will create lord of a greater *style*.”

Again, in Spenser's *Faery Queen*, b. v. c. 2.

“ As to abandon that which doth contain

“ Your honour's *stile*, that is, your warlike shield.” STEEVENS.

524. ———*Amaimon—Barbason*,——] The reader who is curious to know any particulars concerning these dæmons, may find them in Reginald Scott's *Inventorie of the Names, Shapes, Powers, Government, and Effects of Devils and Spirits, of their several Seignories and Degrees, a strange Discourse worth the reading*, p. 377, &c. From hence it appears that *Amaimon* was king of the East, and *Barbatos* a great countie or earl.

STEEVENS.

531. ———an *Irishman* with my *aqua vitæ* bottle,—] Heywood, in his *Challenge for Beauty*, 1636, mentions the love of *aqua vitæ* as characteristick of the *Irish*:

“ The Briton he metheglin quaffs,

“ The *Irish*, *aqua vitæ*.”

By *aqua vitæ*, was, I believe, understood, not brandy

brandy but *usquebaugh*, for which the Irish have been long celebrated. So, in Marston's *Malecontent*, 1604:

“ The Dutchman for a Drunkard,

“ The Dane for golden locks,

“ The *Irishman* for *usquebaugh*,

“ The Frenchman for the——.” MALONE.

Dericke in *The Image of Irelande*, 1581, Sign. F 2. mentions *Uskebeaghe*, and in a note explains it to mean *aqua vitæ*. REED.

537. —— *Eleven o'Clock* —] Ford should rather have said *ten o'clock*: the time was between ten and eleven; and his impatient suspicion was not likely to stay beyond the time. JOHNSON.

565. ——to see thee *foin*,——] To *foin*, I believe, was the ancient term for making a thrust in fencing, or tilting. So, in *The wise Woman of Hogsdon*, 1638:

“ I had my wards, and *foins* and quarter blows.”

Again, in the *Devils Charter*, 1607:

“ —— suppose my duellist

“ Should falsify the *foine* upon me thus,

“ Here will I take him.”

Spenser, in his *Faery Queen*, often uses the word *foin*. So in b. ii. c. 8.

“ And strook and *foyn'd*, and lash'd outrageously.”

Again, in Holinshed, p. 833. “ First six *foines* with hand-speares,” &c. STEEVENS.

567. —— thy *stock*,——] *Stock* is a corruption of *stocata*,

stocata, Italian, from which language the technical term that follow are likewise adopted. STEEVENS.

570. — *my heart of elder ?*—] It should be remember'd, to make this joke relish, that the *elder* tree has *no heart*. I suppose this expression was made use of in opposition to the common one, *heart of oak*.

STEEVENS.

571. — *bully Stale ?*—] The reason why Caius is called *bully Stale*, and afterwards *Urinal*, must be sufficiently obvious to every reader, and especially to those whose credulity and weakness have enrolled them among the patients of the present *German* empiric, who calls himself *Doctor Alexander Mayersbach*.

STEEVENS.

574. — *Castilian*—] *Castilian* and *Ethiopian*, like *Cataian*, appear in our author's time to have been cant terms. I have met with them in more than one of the old comedies. So, in a description of the *Armada* introduced in the *Stately Moral of the Three Lords of London*, 1590:

“ To carry as it were a careless regard

“ Of these *Castilians*, and their accustomed bravado.”

Again :—“ To parly with the proud *Castilians*.”

I suppose *Castilian* was the cant term for *Spaniard* in general.

STEEVENS.

“ Thou art a *Castilian king*, Urinal!” quoth mine host to Dr. Caius. I believe this was a popular slur upon the Spaniards, who were held in great contempt after the business of the *Armada*. Thus we have

have a *Treatise Parænetical*, wherein is shewed the right way to resist the Castilian king: and a sonnet, prefixed to *Lea's Answer to the Untruths published in Spain, in glorie of their supposed Victory atchieved against our English Navie*, begins,

“Thou fond *Castilian king!*” and so in other places.

FARMER.

Dr. Farmer's observation is just. Don Philip the Second affected the title of King of Spain; but the realms of Spain would not agree to it, and only styled him king of *Castile* and Leon, and so he wrote himself. His cruelty and ambitious views upon other states rendered him universally detested. The *Castilians* being descended chiefly from Jews and Moors, were deemed to be of a malign and perverse disposition; and hence, perhaps, the term *Castilian* became opprobrious. I have extracted this note from an old pamphlet, called *The Spanish Pilgrime*, which I have reason to suppose is the same discourse with the *Treatise Parænetical*, mentioned by Dr. Farmer.

TOLLET.

581. — against the *hair*, &c.] This phrase is proverbial, and taken from stroking the *hair* of animals a contrary way to that in which it grows—We now say, against the *grain*.

STEEVENS.

599. — *mock-water*.] The host means, I believe, to reflect on the inspection of urine, which made a considerable part of practical physick in that time; yet I do not well see the meaning of *mock-water*.

JOHNSON,
Perhaps

Perhaps by *mock-water* is meant—*counterfeit*. The *water* of a gem is a technical term. So in *Timon*, act i. sc. i.

“——here is a *water*, look you.”

Mock-water may therefore signify a thing of a counterfeit lustre. To *mock*, however, in *Antony and Cleopatra*, undoubtedly signifies to *play with*. Shakspeare may therefore chuse to represent *Caius* as one to whom a *urinal* was a play-thing.

Dr. Farmer proposes to read *muck-water*, i. e. the drain of a dunghill. STEEVENS.

626. In old editions,

——I will bring thee where Anne Page is, at a farmhouse a feasting; and thou shalt woo her: CRY'D GAME, said I well?] We yet say, in colloquial language, that such a one is——*game*——or *game to the back*. *Cry'd game* might mean—a *profess'd buck*, one who as was well known by the report of his gallantry, as he could have been by *proclamation*. Thus, in *Troilus and Cressida*:

“On whose bright crest, fame, with her loud'st

“O yes,

“Cries, this is he.”

Again, in *All's well that ends well*, act ii.

“——find what you seek,

“That fame may cry you loud.”

Again, in Ford's *Lover's Melancholy*, 1629:

“A gull, an arrant gull by *proclamation*.”

Again, in *King Lear*:

“——A *proclaim'd* prize.”

Again,

Again, in *Troilus and Cressida*:

“Thou art *proclaim'd* a fool, I think.”

Cock of the game is found in Warner's *Albion's England*, 1602, b. xii. c. 74. “This *cocke of game*, and (as might seem) this *hen of the same fether*.” Again, in the *Martial Maid*, by Beaumont and Fletcher:

“On craven chicken of a *cock o' th' game*.”

And in many other places.

STEEVENS.

ACT III.

Line 5.—*THE Pitty-wary*,—] The old editions read, the *Pittie-ward*, the modern editors the *Pitty-wary*. There is now no place that answers to either name at Windsor. The author might possibly have written the *City-ward*, *i. e.* towards London. *Petty-ward* might, however, signify some small district in the town which is now forgotten. STEEVENS.

16. *By shallow rivers, &c.*] This is part of a beautiful little poem of the author's; which poem, and the answer to it, the reader will not be displeased to find here.

The Passionate Shepherd to his Love.

COME live with me, and be my love,
And we will all the pleasures prove
That hills and vallies, dale and field,
And all the craggy mountains yield,

There

There will we sit upon the rocks,
 And see the Shepherds feed their flocks,
 By shallow rivers, by whose falls
 Melodious birds sing madrigals:
 There will I make thee beds of roses,
 With a thousand fragrant posies,
 A cap of flowers, and a kirtle
 Embroider'd all with leaves of myrtle;
 A gown made of the finest wool,
 Which from our pretty lambs we pull;
 Fair lined slippers for the cold,
 With buckles of the purest gold:
 A belt of straw, and ivy buds,
 With coral clasps, and amber studs:
 And if these pleasures may thee move,
 Come live with me, and be my love.
 Thy silver dishes for thy meat,
 As precious as the gods do eat,
 Shall on an ivory table be
 Prepar'd each day for thee and me.
 The shepherd swains shall dance and sing,
 For thy delight each May morning:
 If these delights thy mind may move*,
 Then live with me, and be my love.

* The conclusion of this and the following poem, seems to have furnished Milton with the hint for the last lines both of his *Allegro* and *Penseroso*.
 STEEVENS.

The Nymph's Reply to the Shepherd.

I F that the world and love were young,
And truth in every shepherd's tongue,
These pretty pleasures might me move
To live with thee and be thy love,
But time drives flocks from field to fold,
When rivers rage, and rocks grow cold,
And Philomel becometh dumb,
And all complain of cares to come:
The flowers do fade, and wanton fields
To wayward winter reckoning yields:
A honey tongue, a heart of gall,
Is fancy's spring, but sorrow's fall.
Thy gowns, thy shoes, thy beds of roses,
Thy cap, thy kirtle, and thy posies,
Soon break, soon wither, soon forgotten,
In folly ripe, in reason rotten.
Thy belt of straw, and ivy buds,
Thy coral clasps, and amber studs;
All these in me no means can move
To come to thee, and be thy love.
What should we talk of dainties then,
Of better meat than's fit for men?
These are but vain: that's only good
Which God hath bless'd, and sent for food.
But could youth last, and love still breed,
Had joys no date, and age no need;
Then these delights my mind might move
To live with thee, and be thy love.

These

These two poems, which Dr. Warburton gives to Shakspeare, are, by writers nearer that time, disposed of, one to Marlow, the other to Raleigh. They are read in different copies with great variations.

JOHNSON.

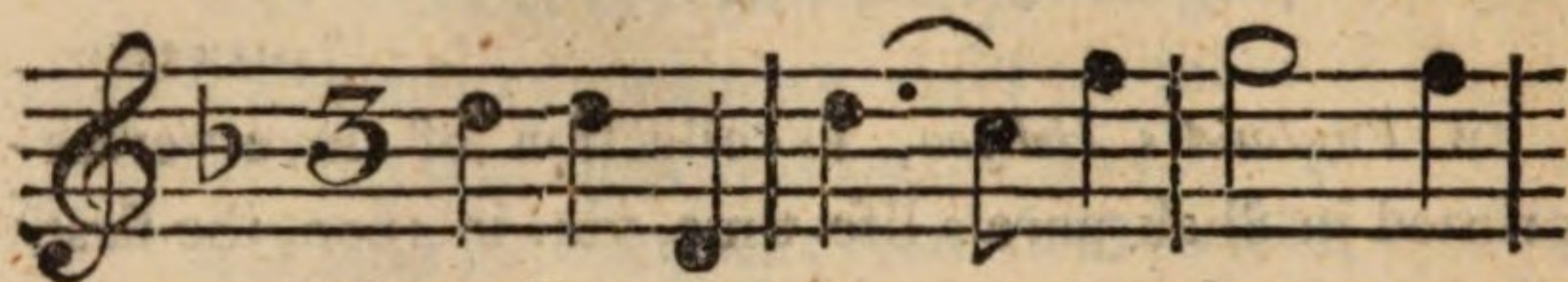
In *England's Helicon*, a collection of love-verses printed in Shakspeare's life-time, viz. in 1600, the first of them is given to Marlow, the second to a person unknown: and Dr. Piercy, in the first volume of his *Reliques of Ancient English Poetry*, observes, that there is good reason to believe that (not Shakspeare, but) Christopher Marlow wrote the song, and sir Walter Raleigh the *Nymph's Reply*; for so we are positively assured by Isaac Walton, a writer of some credit, who has inserted them both in his *Compleat Angler*, under the character of "That smooth song which was made by *Kit Marlowe*, now at least fifty years ago; and an *Answer* to it, which was made by sir Walter Raleigh in his younger days Old fashioned poetry, but choicely good." See the *Reliques*, &c. vol. I. p. 218. 221, third edit.

In Shakspeare's sonnets, printed by Jaggard, 1599, this poem is attributed to Shakspeare. Mr. Malone, however, observes, that, "What seems to ascertain it to be Marlowe's, is, that one of the lines is found (and not as a quotation) in a play of his—*The Jew of Malta*; which, though, not printed till 1633, must have been written before 1593, as he died in that year."

"Thou in those groves, by Dis above,

"Shalt live with me, and be my love." STEEVENS.

The tune to which the former was sung, I have lately discovered in a MS. as old as Shakspeare's time, and it is as follows:



Come live with me, and be my



love, and we will all the pleasures prove,



that hills and val - lies, dale and field, and



all the crag-gy moun-tains yield.

SIR J. HAWKINS.

23. *When as I sat in Babylon*—] This line is from the old version of the 137th psalm:

“*When we did sit in Babylon,*

“*The rivers round about,*

“*Then in remembrance for Sion,*

“*The tears for grief burst out.*”

The word *rivers*, in the second line, may be supposed to have been brought to sir Hugh's thoughts by
the

the line of Marlowe's Madrigal, that he has just repeated; and in his fright he blends the sacred and prophane song together. The old quarto has——
“There liv'd a man *in Babylon*,”——which was the first line of an old song, mentioned in *Twelfth Night*: but the other line is more in character. MALONE.

84. ——*for missing your meetings and appointments.*]

These words, which are not in the folio, were recovered from the early quarto, by Mr. Pope.

MALONE.

91. *Peace, I say, Gallia and Gaul, French and Welch,*——] Possibly *Gallia* and *Guallia*. FARMER.

Thus, in *K. Henry IV.* *Gualtier* for *Walter*.

STEEVENS.

The quarto, 1602, confirms Dr. Farmer's conjecture. It reads——Peace I say, *Gawle* and *Gawlia*, French and Welch, &c. MALONE.

110. ——*make-a de sot* of us?] *Sot* in French, signifies *a fool*. MALONE.

114. ——*scald, scurvy,*]——*Scall* was an old word of reproach, as *scab* was afterwards. Chaucer imprecates on his *scrivener*:

“Under thy longe lockes mayest thou have the
scalle.” JOHNSON.

Scall, as Dr. Johnson interprets it, is a scab breaking out in the hair, and approaching nearly to the leprosy. It is used by other writers of Shakspeare's time. You will find what was to be done by persons afflicted with it by looking into Leviticus, ch. xiii. 30, 31, &c. WHALLEY.

159. ———so *seeming* mistress Page,——] *seeming* is *specious*. So, in *K. Lear*,

“If aught within that little *seeming* substance.”

STEEVENS.

162. ———shall *cry aim*.] *i. e.* shall *encourage*. The phrase is taken from archery. See a note in *K. John*, act ii.

STEEVENS.

174. *We have linger'd*——] They have not linger'd very long. The match was proposed by sir *Hugh* but the day before.

JOHNSON.

Shallow represents the affair as having been *long in hand*, that he may better excuse himself and *Slender* from accepting *Ford's* invitation on the day when it was to be concluded.

STEEVENS.

184. ———*he writes verses, he speaks holy-day*,——] *i. e.* in an high-flown, fustian style. It was called a *holy-day style*, from the old custom of acting their farces of the *mysteries* and *moralities*, which were turgid and bombast, on *holy-days*. So, in *Much ado about Nothing*,

“I cannot woo in *festival terms*.”

And again, in *The Merchant of Venice*,

“Thou spend'st such *high-day wit* in praising him.”

WARBURTON.

———*he speaks holy-day*,——] So, in *K. Henry IV. Part I.*

“With many *holiday* and lady terms.”

STEEVENS.

186. ——'tis in his buttons;] Alluding to an ancient custom among the country fellows, of trying whether

whether they should succeed with their mistresses, by carrying the *batchelor's buttons* (a plant of the *Lychnis* kind, whose flowers resemble a coat button in form) in their pockets. And they judged of their good or bad success by their growing, or their not growing there.

SMITH.

Green mentions these *batchelor's buttons* in his *Quip for an upstart Courtier*:——“ I saw the *batchelor's-buttons*, whose virtue is to make wanton maidens weep, when they have worne them forty weeks under their aprons,” &c.

The same expression occurs in Heywood's *Fair Maid of the West*, 1631:

“ He wears *batchelor's buttons*, does he not?”

Again, in *The Constant Maid*, by Shirley, 1640:

“ I am a *batchelor*.

“ I pray, let me be one of your *buttons* still then.”

Again, in *A Fair Quarrel*, by Middleton and Rowley, 1617:

“ I'll wear my *batchelor's buttons* still.”

Again, in *A Woman never Vex'd*, comedy by Rowley, 1632:

“ Go, go and rest on Venus' violets; shew her

“ A dozen of *batchelor's buttons*, boy.”

Again, in *Westward Hoe*, 1606: “ Here's my husband, and no *batchelor's buttons* are at his doublet.”

STEEVENS.

What can Mr. Smith mean by the flowers *growing* in the pockets of those who carry them? * * *

189. ——— *of no having :——*] *Having* is the same as *estate* or *fortune*. JOHNSON.

So, in *Macbeth*,

“Of noble *having*, and of royal hope.”

Again, *Twelfth Night*,

“——My *having* is not much,

“I’ll make division of my present store,

“Hold, there is half my coffer.” STEEVENS.

204. Host. *Farewel, my hearts : I will to my honest knight Falstaff, and drink away canary with him.*

Ford. [Aside.] *I think, I shall drink IN PIPE-wine first with him : I’ll make him dance.——*] To drink in *pipe-wine* is a phrase which I cannot understand. May we not suppose that Shakspeare rather wrote, *I think I shall drink HORN-PIPE wine first with him : I’ll make him dance ?*

Canary is the name of a *dance*, as well as of a *wine*. Ford lays hold of both senses ; but, for an obvious reason, makes the dance a *horn-pipe*. It has been already remarked, that Shakspeare has frequent allusions to a *cuckold’s horns*. TYRWHITT.

Pipe is known to be a vessel of wine, now containing two hogsheads. *Pipe-wine* is therefore wine, not from the *bottle*, but the *pipe* ; and the jest consists in the ambiguity of the word, which signifies both a cask of wine, and a musical instrument. JOHNSON.

The phrase,—“to drink *in pipe-wine*”—always appeared to me a very strange one, till I met with the following passage in King James’s first speech to his parliament, in 1604 ; by which it appears that “to
drink

drink *in*” was the phraseology of the time: “—who either being old have retained their first drunken-*in* liquor upon a certain shame-facedness,” &c.

MALONE.

230. *How now, my eyas-musket?—*] *Eyas* is a young unfledg’d hawk; I suppose from the Italian *Niaso*, which originally signified any young bird taken from the nest unfledg’d, afterwards a young hawk. The French, from hence, took their *niais*, and used it in both those significations; to which they added a third, metaphorically *a silly fellow*; *un garçon fort niais, un niais*. *Musket* signifies a *sparrow hawk*, or the smallest species of hawks. This too is from the Italian *Muschetto*, a small hawk, as appears from the original signification of the word, namely, *a troublesome stinging fly*. So that the humour of calling the little page an *eyas-musket* is very intelligible.

WARBURTON.

So, in Greene’s *Card of Fancy*, 1608: “—no hawk so haggard but will stoop to the lure: no *niesse* so ramage but will be reclaimed to the lunes.” *Eyas-musket* is the same as *infant Lilliputian*. Again, in Spenser’s *Faery Queen*, b. i. c. —

“—youthful gay

“Like *eyas-hauke*, up mounts into the skies,

“His newly budded pinions to essay.”

In the *Booke of Haukyng*, &c. commonly called the *Book of St. Albans*, bl. l. no date, is the following derivation of the word; but whether true or erroneous, is not for me to determine: “An hawk is called an *eyesse* from her *eyne*. For an *hauke* that is brought up
under

under a bussarde or puttock, as many ben, have watry eyen," &c. STEEVENS.

234. ———*Jack-a-lent*,——] A *Jack o' lent* was a puppet thrown at in Lent, like shrove-cocks. So, in *The Weakest goes to the Wall*, 1618:

"A mere anatomy, a *Jack of Lent*."

Again, in the *Four Prentices of London*, 1632:

"Now you old *Jack of Lent*, six weeks and upwards."

Again, in Greene's *Tu Quoque*, 1599: "——for if a boy, that is throwing at his *Jack o' Lent*, chance to hit me on the shins, &c." See a note on the last scene of this comedy. STEEVENS.

249. ———from *jays*.] So, in *Cymbeline*,

"——some *jay* of Italy,

"Whose mother was her painting," &c.

STEEVENS.

250. *Have I caught thee, my heavenly jewel?*] This is the first line of the second song in Sidney's *Astrophel and Stella*. TOLLET.

251. ———*Why, now let me die; for I have lived long enough*;——] This sentiment, which is of sacred origin, is here indecently introduced. It appears again, with somewhat less of profaneness, in the *Winter's Tale*, act iv. and in *Othello*, act ii. STEEVENS.

262. ———arched *bent*——] Thus the quartos 1602, and 1619. The folio reads——arched beauty.

STEEVENS.

263. ———*that becomes the ship-tire, the tire-VALIANT, or any Venetian attire*.] The old quarto reads,
tire-

tire-vellet, and the old folio reads, *or any tire of Venetian admittance*. So that the true reading of the whole is this, *that becomes the ship-tire, the tire-VALIANT, or any tire of Venetian admittance*. The speaker tells his mistress, she had a face that would become all the head-dresses in fashion. The *ship-tire* was an open head-dress, with a kind of scarf depending from behind. Its name of *ship-tire* was, I presume, from its giving the wearer some resemblance of *a ship* (as Shakspeare says) *in all her trim*: with all her pennants out, and flags and streamers flying. Thus Milton, in *Samson Agonistes*, paints Dalila:

“ But who is this, that thing of sea or land ?

“ Female of sex it seems,

“ That so bedeck’d, ornate and gay,

“ Comes this way sailing

“ Like a stately ship

“ Of Tarsus, bound for the isles

“ Of Javan or Gadier,

“ With all her bravery on, and *tackle trim*,

“ Sails fill’d, and streamers waving,

“ Courted by all the winds that hold them play.”

This was an image familiar with the poets of that time. Thus Beaumont and Fletcher, in their play of *Wit without Money*:—“ She spreads sattens as the king’s ships do canvas every where, she may space her misen,” &c. This will direct us to reform the following word of *tire-valiant*, which I suspect to be corrupt, *valiant* being a very incongruous epithet for a woman’s head-dress: I suppose Shakspeare wrote *tire-vailant*.

vailant. As the *ship-tire* was an *open* head-dress, so the *tire vailant* was a *close* one ; in which the head and breast were covered as with a *veil*. And these were, in fact, the two different head-dresses then in fashion, as we may see by the pictures of that time : One of which was so open, that the whole neck, breasts, and shoulders, were opened to view : the other, so securely inclosed in kerchiefs, &c. that nothing could be seen above the eyes, or below the chin.

WARBURTON.

—— *or any Venetian attire.*] This is a wrong reading, as appears from the impropriety of the word *attire* here used for a woman's *head-dress* : whereas it signifies the dress of any part. We should read, therefore, *or any tire of Venetian admittance*. For the word *attire*, reduced by the aphæresis, to '*tire*', takes a new signification, and means only the head-dress. Hence *tire-woman*, for a dresser of the head. As to the meaning of the latter part of the sentence this may be seen by a paraphrase of the whole speech.—Your face is so good, says the speaker, that it would become any head-dress worn at court, either the open or the close, or indeed any rich and fashionable one worth adorning with Venetian point, or *which will admit to be adorned*. [Of Venetian admittance.] The fashionable lace, at that time was *Venetian point*.

WARBURTON.

This note is plausible, except in the explanation of *Venetian admittance* : but I am afraid this whole system of dress is unsupported by evidence. JOHNSON.

—— of *Venetian admittance*.] *i. e.* of a fashion received from Venice. So, in *Westward Hoe*, 1606, by Decker and Webster: “—now she’s in that Italian *head-tire* you sent her.” Dr. Farmer proposes to read—“ of Venetian remittance.” Dr. Warburton might have found the same reading in the quarto, 1630. Instead of *tire-valiant*, I would read *tire-volant*. Stubbs, who describes most minutely every article of female-dress, has mentioned none of these terms, but speaks of vails depending from the top of the head, and flying behind in loose folds. The word *volant* was in use before the age of Shakspeare. I find it in *Wilfride Holmes’s Fall and evil Successe of Rebellion*, 1537:

“ high *volant* in any thing divine.”

Tire vellet, in the old 4to, may be printed, as Mr. Tollet observes, by mistake, for *tire-velvet*. We know that *velvet-hoods* were worn in the age of Shakspeare.

STEEVENS.

Among the presents sent by the Queen of Spain to the Queen of England, in April 1606, was a *velvet* cap with gold buttons.

MALONE.

267. —— a *traitor*——] *i. e.* to thy own merit.

STEEVENS.

The folio reads: thou art a *tyrant* to say so.

MALONE.

271. *fortune thy foe*.] “ Was the beginning of an old ballad, in which were enumerated all the misfortunes that fall upon mankind, through the caprice of fortune.” See note on *The Custom of the*

H

Country,

Country, A 1. S 1. by Mr. Theobald, who observes, that this ballad is mentioned again in a comedy by John Tatham, printed 1660, called *The Rump, or Mirror of the Times*, wherein a Frenchman is introduced at the bonfire made for the burning of the rumps, and catching hold of Priscilla, will oblige her to dance, and orders the music to play *Fortune my Foe*. See also *Lingua*, Vol. V. Dodsley's collection of Old Plays, p. 188; and *Tom Essence*, 1667, p. 37.

REED.

This tune is the identical air now known by the song of *Death and the Lady*, to which the metrical lamentations of extraordinary criminals have been usually chanted for upwards of these two hundred years.

REMARKS.

The first and second folio read:—*I see what thou wert if Fortune thy foe were not Nature thy friend*. The passage is not in the early quarto.

—like *Bucklers-bury*, &c.] *Bucklers-bury*, in the time of Shakspeare, was chiefly inhabited by druggists, who sold all kind of herbs, green as well as dry.

STEEVENS.

So, in Decker's *Westward Hoe*, a comedy, 1607: "Go into *Bucklers-bury*, and fetch me two ounces of *preserved melounes*, look there be no tobacco taken in the shop when he weighs it." Again, in the same play: "Run into *Bucklers-bury*, and fetch me two ounces of *dragon-water*, some *spermaceti*, and *treacle*."

MALONE.

317. *speak louder*—] i. e. that Falstaff who
is

is retired may hear. This passage is only found in the two elder quartos. STEEVENS.

346. I love thee—and none but thee;] The words printed in italicks, which are characteristick, and spoken aside, deserve to be restored from the old quarto. He had used the same words before to Mrs. Ford.

MALONE.

352. —how you drumble:—] The reverend Mr. Lamb, the editor of the antient metrical history of the *Battle of Floddon*, observes that—*look how you drumble*, means—*how confused you are*; and that in the North, *drumbled ale* is *muddy, disturbed ale*. Thus, a Scottish proverb in Ray's collection:

“It is good fishing in *drumbling* waters.”

Again, in *Have with you to Saffron Walden, or Gabriel Harvey's hunt is up*, this word occurs: “—gray-beard *drumbling* over a discourse.” Again: “—your fly in a box is but a *drumble-bee* in comparison of it.”

Again: “—this *drumbling* course.” STEEVENS.

To *drumble*, in Devonshire, signifies to mutter in a sullen and inarticulate voice. No other sense of the word will either explain this interrogation, or the passages adduced in Mr. Steevens's note. To *drumble* and *drone* are often used in connexion. HENLEY.

A *drumble* drone, signifies a drone or humble-bee.

MALONE.

363. —and of the season too it shall appear.] I would point differently.

And of the season too;—it shall appear.

Ford seems to allude to the cuckold's horns. So

Hij

afterwards:

afterwards : “ And so buffets himself on the forehead, crying, *peer out, peer out.*” MALONE.

I am satisfied with the old punctuation. In the *Rape of Lucrece*, our poet makes his heroine compare herself to an “*unseasonable doe;*” and, in Blunt’s *Customs of Manors*, p. 168, is the same phrase employed by Ford :—“ A bukke delivered him *of seyssone*, by the woodmaster and keepers of Needwoode.” STEEVENS.

368. — *So now uncape.*] So the folio of 1623 reads, and rightly. It is a term in fox-hunting, which signifies to dig out the fox when earth’d.

WARBURTON.

The allusion in the foregoing sentence is to the stopping every hole at which a fox could enter, before they *uncape* or turn him out of the bag in which he was brought. I suppose every one has heard of a *bag-fox*. STEEVENS.

440. — *In your teeth :*—] This dirty restoration was made by Mr. Theobald. Evans’s application of the doctor’s words is not in the folio.

STEEVENS.

460. — *father’s wealth*] Some light may be given to those who shall endeavour to calculate the increase of English wealth, by observing, that Latymer, in the time of Edward VI. mentions it as a proof of his father’s prosperity. *That though but a yeoman, he gave his daughters five pounds each for her portion.* At the latter end of Elizabeth, seven hundred pounds were such a temptation to courtship, as made all other

other motives suspected. Congreve makes twelve thousand pounds more than a counterbalance to the affectation of Belinda. No poet would now fly his favourite character at less than fifty thousand.

JOHNSON.

468. *If opportunity and humblest suit*] Dr. Thirlby imagines, that our author with more propriety wrote,

If importunity and humblest suit.

I have not ventur'd to disturb the text, because it may mean, "If the frequent opportunities you find of solliciting my father, and your obsequiousness to him, cannot get him over to your party," &c. THEOBALD.

472. *I'll make a shaft or bolt on't:] To make a bolt or a shaft of a thing* is enumerated by Ray, in his collection of proverbial phrases. REED.

494. ———come cut and long tail,———] *i. e.* come poor, or rich, to offer himself as my rival. The following is the origin of the phrase. According to the forest laws, the dog of a man, who had no right to the privilege of chace, was obliged to cut, or *law* his dog, among other modes of disabling him, by depriving him of his tail. A dog so cut was called *a cut*, or *curt-tail*, and by contraction *cur*. *Cut and long tail* therefore signified the dog of a clown, and the dog of a gentleman.

Again, in *The first Part of the Eighth liberal Science, entituled Ars Adulandi, &c. devised and compiled by Ulpian Fulwell, 1576*:—"yea, even their very dogs, Rug, Rig, and Risbie, yea, cut and long taile, they shall be welcome."

STEEVENS.

—come *cut* and *long tail*,—] I can see no meaning in this phrase. Slender promises to make his mistress a gentlewoman, and probably means to say, he will deck her in a gown of the *court-cut*, and with a *long* train or *tail*. In the comedy of *Eastward Hoe*, is this passage: “The one must be ladyfied forsooth, and be attired just to the *court cut* and *long tayle* ;” which seems to justify our reading—*Court cut* and *long tail*.

SIR J. HAWKINS.

—Come *cut* and *long-tail*,—] This phrase is often found in old plays, and seldom, if ever, with any variation. The change therefore proposed by Sir John Hawkins cannot be received without great violence to the text. Whenever the words occur, they always bear the same meaning, and that meaning is obvious enough without any explanation. The origin of the phrase may however admit of some dispute, and it is by no means certain that the account of it, here adopted by Mr. Steevens from Doctor Johnson, is well founded. That there ever existed such a mode of disqualifying dogs by the laws of the forest as is here asserted, cannot be acknowledged without evidence, and no authority is quoted to prove that such a custom at any time prevailed. The writers on this subject are totally silent as far as they have come to my knowledge. *Manhood* who wrote on the Forest Laws before they were entirely disused, mentions *expeditation* or cutting off three claws of the fore-foot, as the *only* manner of lawing dogs; and with his account the *Charter of the Forest* seems to agree. Were

I to

I to offer a conjecture, I should suppose that the phrase originally referred to horses, which might be denominated *cut and long-tail*, as they were curtailed of this part of their body, or allowed to enjoy its full growth; and this might be practised according to the difference of their value, or the uses to which they were put. In this view, *cut and long-tail* would include the whole species of horses good and bad. In support of this opinion it may be added, that formerly a *cut* was a word of reproach in vulgar colloquial abuse, and I believe is never to be found applied to horses but to those of the worst kind. After all, if any authority can be produced to countenance Dr. Johnson's explanation, I shall be very ready to retract every thing that is here said. See also note on *the Match at Midnight*. Dodsley's Collection of Old Plays, Vol. VII. p. 424. Edit. 1780. REED.

The last conversation I had the honour to enjoy with Sir William Blackstone was on this subject; and by a series of accurate references to the whole collection of ancient *Forest Laws*, he convinced me of our repeated error, *expeditation* and *genuscission*, being the only established and technical modes ever used for disabling the canine species. Part of the *tails* of spaniels indeed are generally *cut off* (*ornamenti gratia*) while they are puppies, so that (admitting a loose description) every kind of dog is comprehended in the phrase of *cut and long-tail*, and every rank of people in the same expression, if metaphorically used.

STEEVENS.

513. ———*happy man be his dole!*——] a proverbial expression. See Ray's collection, p. 116. edit. 1737. STEEVENS.

536. Anne. *Alas, I had rather be set quick i' the earth,*

And bowl'd to death with turnips.] Can we think the speaker would thus ridicule her own imprecation? We may be sure the last line should be given to the procuress, Quickly, who would mock the young woman's aversion for her master the doctor.

WARBURTON.

———*be set quick i' the earth,*

And bowl'd to death with turnips.] This is a common proverb in the southern counties. I find almost the same expression in Ben Johnson's *Bartholomew Fair*: "Would I had been *set in the ground*, all but the head of me, and had *my brains bowl'd at*."

COLLINS.

547. ———*fool and a physician?*] I should read *fool or a physician*, meaning Slender and Caius.

JOHNSON.

Sir Tho. Hanmer reads according to Dr. Johnson's conjecture. This may be right.—Or my Dame Quickly may allude to the proverb, a man of *forty* is either a *fool* or a *physician*; but she asserts her master to be both.

FARMER.

Mr. Dennis, of irascible memory, who altered this play, and brought it on the stage, in the year 1702, under the title of *The Comical Gallant*, (when, thanks to the alterer, it was fairly damn'd) has introduced the

the proverb at which Mrs. Quickly's allusion appears to be pointed. STEEVENS.

——once to-night——] i. e. *sometime* to-night. So in a letter from the sixth earl of Northumberland (quoted in the notes on the household book of the fifth earl of that name); “——notwithstanding I trust to be able *ons* to set up a chapell off mine owne.”

STEEVENS.

557. ——speciously——] She means to say *specially*. STEEVENS.

569. In former copies :—*as they would have drown'd a blind bitch's puppies*,——] I have ventured to transpose the adjective here, against the authority of the printed copies. I know, in horses, a colt from a blind stallion loses much of the value it might otherwise have ; but are *puppies* ever drown'd the sooner, for coming from a *blind bitch* ? The author certainly wrote, *as they would have drown'd a blind bitch's puppies*.

THEOBALD.

The transposition may be justified from the following passage in the *Two Gentlemen of Verona* : “——one that I saved from drowning, when three or four of his *blind* brothers and sisters went to it.” STEEVENS.

644. *Yea*, a buck basket——] The old quarto has,——*By the lord*, a buck-basket, which surely ought to be restored. The editor of the first folio, to avoid the penalty of the statute of King James I. reads——*Yea* &c. and the editor of the second, which has been followed by the moderns, has made Falstaff desert his own character, and assume the language of a Puritan

MALONE.

662. ———*several deaths*.:] Thus the folio and the most correct of the quartos. The first quarto reads ———*egregious deaths*. STEEVENS.

663. ———*detected* with——] Thus the old copies. *With* was sometimes used for *of*. So, a little after, “ I sooner will suspect the sun *with* cold.”

Detected of a jealous, &c.] would have been the common grammar of the times. The modern editors read *by*. STEEVENS.

665. ———*bilbo*,——] A *bilbo* is a Spanish blade, of which the excellence is flexibleness and elasticity.

JOHNSON.

———*bilbo*, from *Bilboa*, a city of Biscay, where the best blades are made. STEEVENS.

669. ———*kidney*.——] *Kidney* in this phrase now signifies *kind* or *qualities*, but Falstaff means, *a man whose kidneys are as fat as mine*. JOHNSON.

686. ———*address me*——] *i. e.* make myself ready. So in *K. Henry V.*

“ To-morrow for our march we are *addrest*.”

STEEVENS.

705. ———*I'll be horn-mad*.] There is no image which our author appears so fond of, as that of cuckold's horns. Scarcely a light character is introduced that does not endeavour to produce merriment by some allusion to horned husbands. As he wrote his plays for the stage rather than the press, he perhaps reviewed them seldom, and did not observe this repetition; or finding the jest, however frequent still successfull, did not think correction necessary.

JOHNSON.

This

This is a very trifling scene, of no use to the plot, and I should think of no great delight to the audience; but Shakspeare best knew what would please.

JOHNSON.

We may suppose this scene to have been a very entertaining one to the audience for which it was written. Many of the old plays exhibit pedants instructing their scholars. Marston has a very long one in his *What you will*, between a schoolmaster, and *Holofernes Nathaniel*, &c. his pupils. The title of this play was perhaps borrowed by Shakspeare, to join to that of *Twelfth Night*. *What you Will* appeared in 1607. *Twelfth Night*, in 1623.

STEEVENS.

ACT IV.

Line 57. — *HORUM, harum, horum.*] Taylor, the water-poet, has borrowed this jest, such as it is, in his character of a strumpet:

“ And come to *horum harum whorum*, then

“ She proves a great proficient among men.”

STEEVENS.

62. — *to hick and to hack* —] Sir William Blackstone thought that this, in Dame Quickly’s language, signifies “to stammer or hesitate, as boys do, in saying their lessons;” but Mr. Steevens, with
more

more probability, supposes that it signifies, in her dialect, *to do mischief*. MALONE.

70. ———you must be *preeches*.] Sir Hugh means to say——you must be *breech'd*, *i. e.* flogg'd. To *breech* is to *flog*. STEEVENS.

78. ———*sprag*——] I am told that this word is still used by the common people in the neighbourhood of Bath, where it signifies *ready, alert, sprightly*, and is pronounced as if it was written—*sprack*. STEEVENS.

101. ———*lunes*——] *i. e.* lunacy, frenzy. See a note on the *Winter's Tale*. The quarto 1630, and the folio, read *lines*, instead of *lunes*. The elder quartos —his old *vaine* again. STEEVENS.

101. ———*he so takes on*——] To *take on*, which is now used for *to grieve*, seems to be used by our author for *to rage*. Perhaps it was applied to any passion.

JOHNSON.

It is likewise used for *to rage*, by Nashe, in *Pierce Pennylesse his supplication*, &c. 1592: "Some will *take on* like a madman, if they see a pig come to table."

MALONE.

105. ———*peer out*——] That is, *appear horns*. Shakspeare is at his old *lunes*. JOHNSON.

And buffets himself on the forehead, crying, peer out, peer out!] Shakspeare here refers to the practice of children, when they call on a snail to push forth his horns:

"Peer out, peer out, peer out of your hole.

"Or else I beat you black as a coal." HENLEY.

132. *But what make you here?*] An obsolete expression for *what do you here*. MALONE.

140. ———*an abstract*———] *i. e.* that is a list, an inventory. STEEVENS.

———*an abstract*.——] *i. e.* a short note or description. So, in *Hamlet*,

“ The *abstract*, and brief chronicle of the times.”

MALONE.

156. ———her *thrum* hat, and her *muffler* too :——] The *thrum* is the end of a weaver's warp, and we may suppose, was used for the purpose of making coarse hats. In the *Midsummer Night's Dream*,

“ O fates, come, come,

“ Cut thread and *thrum*.”

A *muffler* was some part of dress that covered the face. So, in the *Cobler's Prophecy*, 1594 :

“ Now is she bare-fac'd to be seen :——strait on her *Muffler* goes.”

Again, in Laneham's account of Queen Elizabeth's entertainment at Kenelworth castle, 1575 : “ ——his mother lent him a nu *mufflar* for a napkin, that was ty'd to his gyrdl for lozyng.” STEEVENS.

196. *You youth*] This is the reading of the old quarto, and in my opinion preferable to that of the folio, which only has——“ Youth in a basket !”

MALONE.

202. ———this *passes*!——] The force of the phrase I did not understand when our former impression of Shakspeare was prepared ; and therefore gave these two words as part of an imperfect sentence. One of the obsolete senses of the verb, *to pass*, is, *to go beyond*

bounds. So, in *Sir Clyomon, &c. knight of the Golden Shield*, 1599 :

“ I have such a deal of substance here when Britan’s men are slaine,

“ That it *passeth*. O that I had while to stay !”

Again, in the translation of the *Menæchmi*, 1595 :

“ This *passeth*, that I meet with none, but thus they vex me with strange speeches.” STEEVENS.

232. ———*this wrongs you*.] This is below your character, unworthy of your understanding, injurious to your honour. So, in *The Taming of the Shrew*, Bianca, being ill-treated by her rugged sister, says,

“ You *wrong* me much, indeed you *wrong* yourself.” JOHNSON.

242. ———his wife’s *leman*.——] *Leman*, i. e. lover, is derived from *leef*, Dutch, *beloved*, and *man*.

STEEVENS.

254. *She works by charms, &c.*] Concerning some old woman of Brentford, there are several ballads ; among the rest, *Julian of Brentford’s last Will and Testament*, 1599. STEEVENS.

This, without doubt, was the person alluded to ; for in the early quarto Mrs. Ford says, “ my maid’s aunt, Gillian of Brentford, hath a gown above.”

So also, in *Westward Hoe*, 1607 : “ I doubt that old hag, Gillian of Brainford, has bewitched me,” &c.

MALONE.

Mr. Steevens perhaps, has been misled by the vague expression of the Stationers book, *Iyl of Breynthford’s Testament*, to which he seems to allude, was written by Robert, and printed by William Copland, long before

1599.

1599. But this the only publication it is believed concerning the above lady at present known, is certainly *no ballad*. REMARKS.

Julian of Brainford's testament, is mentioned by Laneham in his letter from *Killingwoorth Castle*, 1575, amongst many other works of established notoriety. HENLEY.

255. —such *daubery*—] *Dauberics* are *disguises*. So, in *K. Lear*, Edgar says,

“ I cannot *daub* it further.” STEEVENS.

264. —*ronyon!*—] *Ronyon*, applied to a woman, means, as far as can be traced, much the same with *scall* or *scab* spoken of a man. JOHNSON.

So, in *Macbeth*,

“ Aroint thee witch, the rump-fed *ronyon* cries.” From *Regneux*, Fr. So, again: “ The *roynish* clown,” in *As You Like it*. STEEVENS.

272. —a great *peard*;] One of the marks of a supposed witch was a *beard*.

So, in the *Duke's Mistress*, 1638:

“ ———a chin, without all controversy, good

“ To go a fishing with a *witches beard* on't.”

STEEVENS.

273.—*I spy a great peard under her muffler*,] As the second stratagem, by which Falstaff escapes is much the grosser of the two, I wish it had been practised first. It is very unlikely that Ford, having been so deceived before, and knowing that he had been deceived, would suffer him to escape in so slight a disguise. JOHNSON.

276. —cry out *thus upon no trail*—,] The ex-

pression is taken from the hunters. *Trail* is the scent left by the passage of the game. *To cry out*, is to open or bark.

JOHNSON.

So, in *Hamlet*,

“How chearfully on the false *trail* they cry:

“Oh this is counter, ye false Danish *dogs*!”

STEEVENS.

291. ———*in the way of waste, attempt us again.*] *i. e.* he will not make further attempts to ruin us, by corrupting our virtue, and destroying our reputation.

STEEVENS.

300. ———*no period*—] Shakspeare seems, by no period, to mean, *no proper catastrophe*. Of this Hanmer was so well persuaded, that he thinks it necessary to read—*no right period*.

STEEVENS.

314. ———*they must come off*;—] *To come off*, is to pay. In this sense it is used by Massinger, in *The Unnatural Combat*, act IV. sc. ii. where a wench, demanding money of the father to keep his bastard, says, “*Will you come off, sir?*” Again, in Decker’s *If this be not a good Play the Devil is in it*, 1612:

“Do not your gallants *come off* roundly then?”

STEEVENS.

321. *I rather will suspect the sun with cold,*] Thus the modern editions.—The old ones read—with *gold*, which may mean, I rather will suspect the sun can be a thief, or be *corrupted by a bribe*, than thy honour can be betrayed to wantonness. Mr. Rowe silently made the change, which succeeding editors have as silently adopted. A thought of a similar kind occurs in *Hen. IV. Part I.*

“Shall

“ Shall the blessed *sun* of heaven prove a *micher*?”
I have not, however, displaced Mr. Rowe’s emendation; as a zeal to preserve old readings without distinction, may sometimes prove as injurious to the author’s reputation, as a desire to introduce new ones, without attention to the quaintness of phraseology then in use.

STEEVENS.

The examples here adduced by Mr. Steevens are, I fear, scarcely in point; for in every one of them the *TO* rather coalesces with *ALL*, than with the respective verb which follows it. An instance more to his purpose occurs in *Comus*, v. 366.

“ I do not think my sister so *to-seek*,

“ Or so unprincipled in virtue’s book——”

At the same time it may be remarked that *all-to*, in the sense of *altogether* (which Mr. Warton has judiciously restored) is used in the same context,

“ She plumes her feathers, and lets grow her wings,

“ That in the various bustle of resort

“ Were *all-to* ruffled——”

In *North’s Plutarch* is a passage which will confirm the observation above:——“ setting forth our cittie, like a glorious woman, *all to be gawded* [all-to begauded] with gold and precious stones.” E. 174.—— Perhaps the line in *K. John*, should be thus printed:

“ Is *all-to* wanton, and too full of gauds——”

HENLEY.

347. ——and takes the cattle;] To take, in Shak-

I iij

spere,

spere, signifies to seize or strike with a disease, to blast. So, in *Lear*:

“——Strike her young bones,

“Ye *taking* airs, with lameness.” JOHNSON.

So, in Markham's *Treatise of Horses*, 1595, chap. 8.

“Of a horse that is *taken*. A horse that is bereft of his feeling, mooving or styrring, is said to be *taken*, and in sooth so hee is, in that he is arrested by so villainous a disease, yet some farriers, not well understanding the ground of the disease, conster the word *taken*, to be stricken by some planet or evil-spirit, which is false,” &c. Thus our poet:

“——No planets *strike*, no fairy *takes*.”

“——*doth* beg the alms” TOLLET.

351. ——idle-headed *eld*] *Eld* seems to be used here, for what our poets call in *Macbeth*—the *olden time*. It is employed in *Measure for Measure*, to express age and *decrepitude*,

“——doth beg the alms

“Of palsied *eld*.” STEEVENS.

360. *Disguis'd like Herne, with huge horns on his head.*] This line, which is not in the folio, was restored from the old quarto by Mr. Theobald. He at the same time introduced another from the same copy —“We'll send him word to meet us in the field”——which is clearly unnecessary, and indeed improper; for the word *field* relates to two preceding lines of the quarto, which have not been introduced:

“Now, for that Falstaff has been so deceiv'd,

“As

“As that he dares not meet us in the *house*;

“We’ll send him word to meet us in the *field*.”

MALONE.

367. ———*urchins, ouphes*,——] The primitive signification of *urchin* is a hedge-hog. In this sense it is used in the *Tempest*. Hence it comes to signify any thing little and dwarfish. *Ouph* is the Teutonick word for a *fairy* or *goblin*. STEEVENS.

372. *With some diffused song*:——] A *diffused song* signifies a song that strikes out into wild sentiments beyond the bounds of nature, such as those whose subject is fairy land. WARBURTON.

Diffused may mean *confused*. So in Stowe’s *Chronicle*, p. 553. “Rice, quoth he, (*i. e.* Cardinal Wolsey,) speak you Welch to them: I doubt not but thy speech shall be more *diffuse* to him, than his French shall be to thee.” TOLLET.

By *diffused song*, Shakspeare may mean such irregular songs as mad people sing. Kent, in *K. Lear*, when he has determined to assume the appearance of a travelling lunatick, declares his resolution to *diffuse his speech*, *i. e.* to give it the turn peculiar to madness.

STEEVENS.

375. *And, fairy-like, TO pinch the unclean knight*;] The grammar requires us to read:

“*And, fairy-like TOO, pinch the unclean knight.*”

WARBURTON.

This should perhaps be written *to-pinch*, as one word. This use of *to*, in composition with verbs, is very common in Gower and Chaucer, but must have been rather

rather antiquated in the time of Shakspeare. See, Gower, *De Confessione Amantis*, B. iv. fol. 7.

“All *to-tore* is myn araie.”

And Chaucer, *Reeve's Tale*, 1169:

“——mouth and nose *to-broke*.”

The construction will otherwise be very hard.

TYRWHITT.

I add a few more instances, to shew that this use of the preposition *to* was not entirely antiquated. Spenser's *Faery Queen*, b. iv. c. 7.

“With briers and bushes all *to-rent* and scratched.”

Again, b. v. c. 8.

“With locks all loose, and raiment all *to-tore*.”

Again, b. v. c. 9.

“Made of strange stuffe, but all *to-worne* and ragged,

“And underneath the breech was all *to-torne* and jagged.”

Again, in the *Three Lords of London*, 1590:

“The post at which he runs, and all *to-burns* it.”

Again, in *Arden of Feversham*, 1592:

“watchet sattin doublet, all *to-torn*.” STEEVENS.

380. ——pinch him *sound*,] i. e. *soundly*. The adjective used as an adverb. STEEVENS.

394. *That silk will I go buy; and, in that time*] Mr. Theobald, referring *that time* to the time of buying the silk, alters it to *tire*. But there is no need of any change; *that time* evidently relating to the time of the mask with which Falstaff was to be entertained, and which

which makes the whole subject of this dialogue. Therefore the common reading is right.

WARBURTON.

399. ———*properties*] *Properties* are little incidental necessities to a theatre, exclusive of scenes and dresses. STEEVENS.

400. ———*tricking* for our fairies.] To *trick*, is to dress out. So, in *Milton*:

“No *trick'd* and frounc'd as she was wont,

“With the Attic boy to hunt;

“But kirchief'd in a homely cloud.” STEEVENS.

413. ———what *thick-skin*?——] I meet with this term of abuse in Warner's *Albion's England*, 1602, book vi. chap. 30.

“That he so foul a *thick-skin* should so fair a lady catch.” STEEVENS.

418. ———*standing-bed, and truckle-bed*;——] The usual furniture of chambers in that time was a standing-bed, under which was a *trochle, truckle, or running bed*. In the standing-bed lay the master, and in the truckle-bed the servant. So, in Hall's *Account of a Servile Tutor*:

“He lieth in the *truckle-bed*,

“While his young master lieth o'er his head.”

JOHNSON.

So, in the *Return from Parnassus*, 1606:

“When I lay in a *trundle-bed* under my tutor.”

And here the tutor has the upper bed. Again, in Heywood's *Royal King, &c.* 1637: “——shew these gen.

gentlemen into a close room with a *standing-bed* in't, and a *truckle* too." STEEVENS.

420. ———*Anthropophaginian*] *i. e.* a cannibal. See *Othello*, act i. It is here used as a sounding word to astonish *Simple*. *Ephesian*, which follows, has no more meaning. STEEVENS.

430. ———*Bohemian-Tartar*——] The French call a *Bohemian* what we call a *Gypsey*; but I believe the Host means nothing more than, by a wild appellation, to insinuate that *Simple* makes a strange appearance. JOHNSON.

In Germany there were several companies of vagabonds, &c. called *Tartars* and *Zigens*. "These were the same in my opinion," says Mezeray, "as those the French call *Bohemians*, and the English *Gypsies*." Bulteel's *Translation of Mezeray's History of France*, under the year 1417. TOLLET.

436. ———*wise woman*——] In our author's time female dealers in palmistry and fortune-telling were usually denominated *wise women*. So the person from whom Heywood's play of *The Wise Woman of Hogsden*, 1638, takes its title, is employed in answering many such questions as are the objects of *Simple's* enquiry. REED.

438. ———*mussel-shell*;——] He calls poor *Simple* *mussel-shell*, because he stands with his mouth open. JOHNSON

454. *I may not conceal them, sir,*
Conceal them or thou dy'st] In both these instances,

instances, Dr. Farmer thinks we should read, *reveal*.

STEEVENS.

467. ———*clerkly*,——] *i. e.* scholar-like. So, in the *Two Gentlemen of Verona*,

“———’Tis very *clerkly* done.” STEEVENS.

471. ———I *paid* nothing for it neither, but was *paid* for my learning] He alludes to the beating which he had just received. The same play on words occurs in *Cymbeline*, act v.

“———sorry you have *paid* too much, and sorry

“that you are *paid* too much.” STEEVENS.

479. ———three *German* devils, three *Doctor Faustuses*.] *John Faust*, commonly called *Doctor Faustus*, was a *German*. STEEVENS.

511. ———*Primero*——] A game at cards.

JOHNSON.

———since I foreswore myself at *Primero*.] *Primero* was, in Shakspeare’s time the fashionable game. In the earl of Northumberland’s letters about the powder plot, Josc. Percy was playing at *Primero* on Sunday, when his uncle, the conspirator, called on him at Essex House. This game is again mentioned in our author’s *Henry VIII*. PERCY.

572. ———to say my prayers,] These words are restored from the early quarto. They were probably omitted in the folio, on account of the stat. 3 Jac. I.

c. 21. MALONE.

528. ———*action of an old woman*,——] The text must certainly be restor’d a *wood* woman, a crazy, frantick woman; one too wild, and silly, and unmeaning,

ing, to have either the malice, or mischievous subtlety of a witch in her. THEOBALD.

The reading of the old copy is fully supported by what Falstaff says to Ford :

“ I went to her, Master Brook, as you see, like a poor old man ; but I came from her, Master Brook, like a poor *old* woman.” MALONE.

534. ——— *what adoe is here to bring you together!* ———] The great fault of this play is the frequency of expressions so profane, that no necessity of preserving character can justify them. There are laws of higher authority than those of criticism. JOHNSON.

552. Fat *Sir John* Falstaff ———] The words — *Sir John*, — which are not in the first folio, were arbitrarily inserted in the second, to supply the metre. The corresponding passage in the early quarto,

“ *Whereon* fat Falstaffe hath a mighty *scarre*,” [a misprint for scene], renders it highly probable that the omitted word was that above printed in Italicks. I would therefore read,

—— Without the shew of both ; *wherein* fat Falstaff Hath a great scene ; ——— MALONE.

“ ——— *Sir John Falstaff*

“ *Hath a great scene ; the image of the jest*

“ *I'll shew you at large.*”

A similar allusion to a custom still in use of hanging out painted representations of shows, occurs in *Bussy d'Ambois* :

“ The witch policy makes him like a monster

“ Kept only to shew men for goddesse money :

“That false hagge oftens paints him in her cloth
“Ten times more monstrous than he is in troth.”

HENLEY.

553. —the *image* of the jest] *Image* is representation. So, in *K. Richard III.*

“And looking on his *images*.” STEEVENS.

557. —is *here*;—] *i. e.* in the letter.

STEEVENS.

558. —are somewhat *rank on foot*,] *i. e.* while they are hotly pursuing other merriment of their own.

STEEVENS.

562. —even strong against that match] Thus the old copies. The modern editors read *ever*, but perhaps without necessity. *Even* strong, is *as strong*, with a similar degree of strength. So, in *Hamlet*,

“—even christian.”

is, *fellow* christian.

STEEVENS.

565. —tasking of their minds,] So, in another play of our author:

“—some things of weight

“That *task* our thoughts concerning us and France.”

STEEVENS.

574. —to devote—] We might read—*denote*. So afterwards:

“—the white will *decipher* her well enough.”

STEEVENS.

Surely we not only may, but ought, to read—*denote*] In the folio 1623, the word is exhibited thus:—*deuote*. It is highly probable that the *n* was reversed at the

press. So, in *Much ado about Nothing*, we meet:
 “He is *turu’d* orthographer”——instead of *turn’d*.
 Again, in *The Winter’s Tale*:

“*Louely* apart——” for “*Lonely* apart.”

Again, in *Hamlet*, quarto, 1605, we meet this very word put by an error of the press for *denote*:

“Together with all forms, modes, ships of grief
 “That can *deuote* me truly.”

Again, in *Othello*: “——to the contemplation, mark and *deuotement* of parts”——instead of *denotement*. Again, in *All’s Well that Ends Well*, act i. “——the mystery of your *loueliness*” instead of *loneliness*. Again, in *K. John*: “This *expeditiou’s* charge.” Again, *ib.* “*involuerable*,” for——“*invulnerable*.” Again, in *K. Henry V.* act iii. sc. vi. “*Leuity* and cruelty,” for “for *Lenity* and cruelty.”

MALONE.

576. ——*quaint* in green,] ——may mean fantastically drest in green. So, in Milton’s *Masque at Ludlow Castle*:

“——lest the place,

“And this *quaint* habit breed astonishment.”

Quaintness, however, was anciently used to signify gracefulness. So, in Green’s *Dialogue between a He and a She Coney-catcher*, 1592: “I began to think what a handsome man he was, and wished that he would come and take a night’s lodging with me, sitting in a dump to think of the *quaintness* of his personage.” In the *Two Gentlemen of Verona*, act iii. *quaintly* is used for *ingeniously*:

“——ladder

“——ladder *quaintly* made of cords.”

STEEVENS.

In *Daniel's Sonnets*, 1594, it is used for *fantastick*.

“Prayers prevail not with a *quaint* disdayne.”

MALONE.

ACT V.

Line 8. ——*HOLD* up your head, and mince.] To *mince* is to walk with affected delicacy. So, in the *Merchant of Venice*,

“——turn two *mincing* steps

“Into a manly stride.”

STEEVENS.

36. ——*a nay-word*——] *i. e.* a watch-word. Mrs. Quickly has already used it in this sense. STEEVENS.

43. ——*No MAN means evil but the devil*,——] This is a double blunder; for some, of whom this was spoke, were women. We should read them, *No ONE means*.
WARBURTON.

There is no blunder. In the ancient interludes and moralities, the beings of supreme power, excellence, or depravity, are occasionally styled *men*. So, in *Much ado about Nothing*, Dogberry says: “God’s a good *man*.” Again, in an Epitaph, part of which has been borrowed as an absurd one, by Mr. Pope and his associates, who were not very well acquainted with ancient phraseology:

K ij

“Do

“ Do all we can,

“ Death is a *man*

“ That never spareth none.”

Again, in *Jeronimo, or the First Part of the Spanish Tragedy*, 1605:

“ You’re the last *man* I thought on, save the *devil*.”

STEEVENS.

57. ———and the *Welch devil Evans*?] The former impression, *and the Welch devil Herne*? But Falstaff was to represent Herne, and he was on Welchman. Where was the attention or sagacity of our editors, not to observe that Mrs. Ford is inquiring for *Evans* by the name of the *Welch devil*? Dr. Thirlby likewise discover’d the blunder of this passage. THEOBALD.

I suppose only the letter *H*. was set down in the MS; and therefore, instead of *Hugh* (which seems to be the true reading), the editors substituted *Herne*.

STEEVENS.

58. ———in a *pit* hard by *Herne’s oak*,——] An *oak*, which may be that alluded to by Shakspeare, is still standing close to a *pit* in Windsor forest. It is yet shewn as the *oak of Herne*. STEEVENS.

85. *When gods have hot backs, what shall poor men do?*] Shakspeare had perhaps in his thoughts the argument which Cherea employed in a similar situation. *Ter. Eun.* act iii. sc. v.

“ —————Quia consimilem luserat

“ Jam olim ille ludum, impendio magis animus
gaudebat mihi,

“ Deum

“ Deum sese in hominem convertisse, atque per alienas tegulas

“ Venisse clanculum per impluvium, fucum factum mulieri.

“ At quem deum? qui templa cœli summa sonit concutit.

“ *Ego homuncio hoc non facerem? Ego illud vero ita feci, ac lubens.*”

A translation of Terence was published in 1598.

MALONE.

87. —Send me a cool rut-time, Jove, or who can blame me to piss my tallow?—] This, I find, is technical. In Tuberville's *Booke of Hunting*, 1575: “ During the time of their rut, the rats live with small sustenance.—The red mushroome helpeth well to make them *pysse their greace*, they are then in so vehement heate,” &c.

FARMER.

In Ray's *Collection of Proverbs*, the phrase is yet further explained: “ *He has piss'd his tallow.* This is spoken of bucks who grow lean after rutting-time, and may be applied to men.”

STEEVENS.

92. —rain potatoes;—] Potatoes, when they were first introduced in England, were supposed to be strong provocatives. See Mr. Collins's note on a passage in *Troilus and Cressida*, act v.

STEEVENS.

94. —kissing-comfits,—] These were sugar-plums, perfumed to make the breath sweet. So, in Webster's *Dutchess of Malfy*, 1623:

K. iij

“ —Surc

“ —— Sure your pistol holds

“ Nothing but perfumes or *kissing-comfits*.”

In *Sweetman Arraign'd*, 1620, these confections are called——“ *kissing-causes*.” “ Their very breath is sophisticated with amberpellets, and *kissing-causes*.”

Again, in *The Siege, or Love's Convert*, by Cartwright:
“ ——kept *musk-plumbs* continually in my mouth,” &c.

Again in *A Very Woman*, by Massinger:

“ *Comfits* of ambergris to help our *kisses*.”

For eating these, queen Mab may be said, in *Romeo and Juliet*, to plague their lips with blisters. STEEVENS.

94. ——*eringoes*.] So, in *Drayton's Polyolbion*,

“ Whose root th' Eringo is, the reines that doth
in flame,

“ So strongly to performe the Cytherean game.”

HENDERSON.

100. ——*fellow of this walk*,——] Who the *fellow* is, or why he keeps his shoulders for him, I do not understand.

JOHNSON.

To the keeper the *shoulders* and *humbles* belong as a
perquisite.

GREY.

So, in *Friar Bacon and Friar Bungay*, 1599,

“ Butter and cheese, and *humbles* of a deer,

“ Such as poor keepers have within their lodge.”

So, in *Holinshed*, 1586, vol. I. p. 204: “ The keeper,
by a custom——hath the skin, head, *umbles*, chine
and *shoulders*.”

Holinshed informs us, that in the year 1583, for the
entertainment of prince Alasco, was performed “ a
verie

verie statelie tragedie named *Dido*, wherein the queen's banquet (with Eneas narration of the destruction of Troie) was livelie described in a marchpaine patterne, —*the tempest wherein it hailed small confects, rained rose-water, and snow an artificial kind of snow*, all strange, marvellous and abundant." On this circumstance very probably Shakspeare was thinking, when he put the words quoted above into the mouth of Falstaff.

STEEVENS.

A *walk*, is that district in a forest, to which the jurisdiction of a particular keeper extends. So, in *Lodge's Rosalynd*:

"Tell me, forester, under whom maintainest thou thy *walks*?"

Again, *ibid.* "Thus, for two or three days he walked up and down with his brother, to shew him all the commodities that belonged to his *walke*." MALONE.

104. You ORPHAN heirs of fix'd destiny,] But why orphan heirs? Destiny, whom they succeeded, was yet in being. Doubtless the poet wrote:

You OUPHEN heirs of fix'd destiny,
i. e. you *elves*, who minister, and succeed in some of the works of destiny. They are called, in this play, both before and afterwards, *ouphe*s; here *ouphen*; *en* being the plural termination of Saxon nouns. For the word is from the Saxon *Alrenne*, *lamia*, *dæmones*. Or it may be understood to be an adjective, as *wooden*, *woollen*, *golden*, &c. WARBURTON.

Dr. Warburton corrects *orphan* to *ouphen*; and not without

without plausibility, as the word *ouphes* occurs both before and afterwards. But I fancy, in acquiescence to the vulgar doctrine, the address in this line is to a part of the *troop*, as mortals by birth, but adopted by the fairies: *orphans* in respect of their real parents, and now only dependant on *destiny* herself. A few lines from Spenser will sufficiently illustrate this passage:

“ The man whom *heavens* have *ordaynd* to bee

“ The spouse of *Britomart* is *Arthegall*.

“ He wonneth in the land of *Fayerree*,

“ Yet is no *Fary* borne, ne sib at all,

“ To elves, but sprong of seed terrestriall,

“ And whilome by false *Faries* stolen away,

“ While yet in infant cradle he did crall.” &c.

Edit. 1590. b. iii. st. 26.

FARMER.

The old orthography of *elf* is thus, *elphe* and *phayrie*. See *Middleton's Family of Love*, 1602. Might we not read *elphen*?

HENDERSON.

116. Crier Hobgoblin, make the fairy o-yes.

Eva. *Elves, list your names; silence, you airy toys.*]

These two lines were certainly intended to rhyme together, as the preceding and subsequent couplets do; and accordingly, in the old editions, the final words of each line are printed, *oyes* and *toyes*. This, therefore, is a striking instance of the inconvenience which has arisen from modernizing the orthography of Shakspeare.

TYRWHITT.

117. *Elves list your names, &c.*] The modern editors, without any authority, have given these lines to *Sir Hugh*. But in the only authentick antient copy, the first folio, they are attributed to *Pistol*; and ought to be restored to him. Neither he, indeed, nor Mrs. Quickly, seem to have been introduced with much propriety here; nor are they named by Ford in a former scene, where the intended plot against Falstaff is mentioned. It is highly probable, as the modern editor has observed, that the same performers, who had represented *Pistol* and *Quickly*, were afterwards from necessity employed as fairies. Their names thus crept into the copies.

MALONE.

120. —as *bilberry*.] The *bilberry* is the *whortleberry*. Fairies were always supposed to have a strong aversion to sluttishness. Thus, in the old song of *Robin Good Fellow*. See Dr. Percy's *Reliques*,

“When house or hearth doth sluttish lye,

“I pinch'd the maidens black and blue,” &c.

STEEVENS.

126. REIN *up the organs of her fantasy*;] i. e. curb them, that she be no more disturbed by irregular imaginations, than children in their sleep. For he adds immediately:

Sleep she as sound as careless infancy.

So, in *The Tempest*:

“Give not dalliance too much the REIN.”

And, in *Measure for Measure*:

“I give my sensual race the REIN.”

To

Pliny informs us, that the Romans did the same to drive away evil spirits. STEEVENS.

148. ———*charactery*.] For the matter with which they make letters. JOHNSON.

So, in another of our author's plays:

“ All the *charactery* of my sad brows.”

i. e. all that seems to be written on them.

STEEVENS.

155. ———*of middle earth*.] Spirits are supposed to inhabit the ethereal regions, and fairies to dwell under ground; men therefore are in a middle station.

JOHNSON.

So, in the antient metrical romance of *Syr Guy of Warwick*, bl. l. no date :

“ Thou mayst them flea with dint of swearde,

“ And win the fayrest mayde *of middle erde*.”

Again :

“ ————— the best knight

“ That ever was *in middle earde*.”

Again, in Gower, *De Confessione Amantis*, fol. 26.

“ Adam for pride lost his price

“ In *mydell erth*.”

Again in an ancient alliterative ode, quoted by Mr. Warton, in his *History of English Poetry* :

“ *Middle-erd* for mon was made.”

Again, the MSS. called *William and the Werwolf* in the library of King's College, Cambridge, p. 15.

“ And seide God that madest man and all *middle erthe*.”

STEEVENS.

The

The phrase signifies neither more nor less, than the *earth* or *world*, from its imaginary situation in the *midst* or *middle* of the Ptolemaic system, and has not the least reference to either spirits or fairies.

REMARKS.

158. *Vile worm*, thou wast o'er-look'd even in thy birth.] The old copy reads—*vild*. That *vild*, which so often occurs in these plays, was not an error of the press, but the pronunciation of the time, appears from these lines of Heywood, in his *Pleasant Dialogues and Dramas*, 1637 :

“ EARTH. What goddess, or how *styl'd* ?

“ AGE. *Age* am I call'd

“ EARTH. Hence false *virago vild*.”

MALONE.

159. *With trial-fire, &c.*] So Beaumont and Fletcher, in the *Faithful Shepherdess* :

“ In this flame his finger thrust,

“ Which will burn him if he lust ;

“ But if not, away will turn,

“ As loth unspotted flesh to burn.” STEEVENS.

169. Eva. *It is right indeed*,——] This short speech, which is very much in character for sir Hugh, I have inserted from the old quarto, 1619.

THEOBALD.

172. ——*and luxury* !] *Luxury* is here used for *incontinence*. So, in *K. Lear*, “ To't *luxury* pell-mell, for I lack soldiers.” STEEVENS.

173. *Lust is but a bloody fire*,] A *bloody fire*, means

means *a fire in the blood*. In *The Second Part of Hen. IV.* act iv. the same expression occurs :

“ Led on by *bloody* youth,” &c.

i. e. sanguine youth.

STEEVENS.

Again in *the Tempest*, we have the very expression of the text :

—— “ the strongest oaths are straw,

“ To the *fire i’ the blood*.”

And in *Othello* : “ It is merely a lust in the blood.”

MALONE.

181. *During this song,—*] This direction I thought proper to insert from the old quartos. THEOBALD.

——*they pinch him.*] So, in Lyly’s *Endymion*, 1591 : “ The fairies dance, and with a song, *pinch* him.” And, in his *Maid’s Metamorphosis*, 1600, they threaten the same punishment.

STEEVENS.

207. ——*how wit may be made a Jack-a-lent,—*] A Jack o’Lent appears to have been some puppet which was thrown at in Lent, like Shrove-tide cocks.

So, in the old comedy of *Lady Alimony*, 1659 :

“ ——throwing cudgels

“ At *Jack-a-lents*, or Shrove-cocks.”

Again, in Beaumont and Fletcher’s *Tamer Tamed* :

“ ——if I forfeit,

“ Make me a *Jack o’ Lent*, and break my shins

“ For untagg’d points and counters.” ——

Again, in Ben Jonson’s *Tale of a Tub* :

“ ——on an Ash-Wednesday,

“ Where thou didst stand six weeks the *Jack o’ Lent*,

L

“ For

“ For boys to hurl three throws a penny at thee.”

STEEVENS.

218. ——— *a coxcomb of Frize?*] *i. e.* a fool's cap made out of Welch materials. Wales was famous for this cloth. So, in *K. Edward I.* 1599 : “ Enter Lluellin, alias Prince of Wales, &c. with swords and bucklers, and *frieze* jerkins.” Again : “ Enter Sussex, &c. with a mantle of *frieze*.” “ —my boy shall weare a mantle of this country's weaving, to keep him warm.”

STEEVENS.

243. ———the Welch *flannel* ;—] The very word is derived from a *Welch* one, so that it is almost unnecessary to add that *flannel* was originally the manufacture of Wales. In the old play of *K. Edward I.* 1599 : “ Enter Hugh ap David, Guenthian his wench in *flannel*, and Jack his novice.” Again :

“ Here's a wholesome Welch wench,

“ Lapt in her *flannel* as warm as wool.”

STEEVENS.

243. ——— *ignorance itself is a plummet o'er me:—*] Though this be perhaps not unintelligible, yet it is an odd way of confessing his dejection. I should wish to read :

——— *ignorance itself has a plume o' me:*

That is, I am so depressed, that ignorance itself plucks me, and decks itself with the spoils of my weakness. Of the present reading, which is probably right, the meaning may be, I am so enfeebled, that *ignorance itself* weighs me down and oppresses me.

JOHNSON.

“ Ignorance

“Ignorance itself, says Falstaff, is a *plummet* o’er me.” If any alteration be necessary, I think, “Ignorance itself is a *planet* o’er me,” would have a chance to be right. Thus Bobadil excuses his cowardice: “Sure I was struck with a *planet*, for I had no power to touch my *weapon*.” FARMER.

Dr. Farmer might have supported his conjecture by a passage in *K. Henry VI.* where Queen Margaret says, that Suffolk’s face,

“———rul’d like a wandering *planet* over me.”

STEEVENS.

Perhaps Falstaff’s meaning may be this: “Ignorance itself is a plummet o’er me: i. e. *above me* ;” ignorance itself is not so low as I am, by the length of a *plummet-line*. TYRWHITT.

A passage in our author’s 78th *Sonnet* adds some support to the emendation proposed by Dr. Johnson:

“Thine eyes, that taught the dumb on high to sing,

“And heavy ignorance aloft to fly——.”

If *plume* be the true reading, Falstaff, I suppose meant to say, that even ignorance, however heavy, could *soar* above him. MALONE.

Ignorance *itself* is a plummet o’er me—i. e. serves to point out my obliquities. This is said in consequence of Evans’s last speech. The allusion is to the examination of a carpenter’s work by the *plum-line* held over it; of which line Sir Hugh is here represented as the *lead*. HENLEY.

250. Mrs. Ford. *Nay, husband—*] This and the following little speech I have inserted from the old quartos. The retrenchment, I presume, was by the players. Sir John Falstaff is sufficiently punished, in being disappointed and exposed. The expectation of his being prosecuted for the twenty pounds, gives the conclusion too tragical a turn: Besides, it is *poetical justice* that Ford should sustain this loss, as a fine for his unreasonable jealousy. THEOBALD.

255. *—laugh at my wife—*] The two plots are excellently connected, and the transition very artfully made in this speech. JOHNSON.

282. *—marry boys ?*] This and the next speech are likewise restorations from the old quarto.

STEEVENS.

321. Page. *Well, what remedy ?*] In the first sketch of this play, which, as Mr. Pope observes, is much inferior to the latter performance, the only sentiment of which I regret the omission, occurs at this critical time. When Fenton brings in his wife, there is this dialogue.

“ Mrs. Ford. *Come Mrs. Page, I must be bold with you,*

’Tis pity to part love that is so true

Mrs. Page. [Aside.] *Although that I have missed in my intent, Yet I am glad my husband’s match is cross’d.*

—Here Fenton, take her.—

Eva. *Come, master Page, you must needs agree.*

Ford.

Act V.

MERRY WIVES OF WINDSOR.

125

Ford. *I' faith, Sir, come, you see your wife is
pleas'd.*

Page. *I cannot tell, and yet my heart is eas'd;
And yet it doth me good the doctor miss'd.*

Come hither Fenton, and come hither daughter."

JOHNSON.

THE END.



ANNOTATIONS

BY

SAM. JOHNSON & GEO. STEEVENS,

AND

THE VARIOUS COMMENTATORS,

UPON

CORIOLANUS,

WRITTEN BY

WILL. SHAKSPERE.

—SIC ITUR AD ASTRA.

VIRG.

L O N D O N :

Printed for, and under the Direction of,

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M D C C L X X X V I I .



A N N O T A T I O N S
U P O N
C O R I O L A N U S.

A C T I.

Line 13. ONE word, good citizens.

1 *Cit.* We are accounted *poor* citizens; the patricians, *good*.] *Good* is here used in the *mercantile* sense. So, *Touchstone* in *Eastward Hoe* :

“ ———known *good* men, well monied.” *FARMER*.

Again, in the *Merchant of Venice* :

“ Antonio’s a *good* man.” *MALONE*.

17. ———but they think, we are too dear :——] They think that the charge of maintaining us is more than we are worth. *JOHNSON*.

20. ———Let us revenge this with our pikes, ere we become rakes :] It was Shakspeare’s design to make this fellow quibble all the way. But time, who has done

greater things, has here stifled a miserable joke; which was then the same as if it had been now wrote, *Let us now revenge this with forks, ere we become rakes*: for *pikes* then signified the same as *forks* do now. So Jewel in his own translation of his *Apology*, turns *Christianos ad furcas condemnare*, to—*To condemn Christians to the pikes*.

WARBURTON.

20. *ere we become rakes*:] I believe the proverb, *as lean as a rake*, owes its origin simply to the thin taper form of the instrument made use of by haymakers. Chaucer has this simile in his description of the *clerk's* horse in the prologue to the *Canterbury Tales*, late edit. v. 288:

“As lene was his hors as is a *rake*.”

Spenser introduces it in the second book of his *Faery Queen*, Canto II.

“His body lean and meagre *as a rake*.”

STEEVENS.

90. ————— *I will venture*

To scale't a little more.] *To scale* is to *disperse*. The sense of the old reading is, Though some of you have heard the story, I will spread it yet wider, and diffuse it among the rest.

A measure of wine *spilt*, is called—“a *scal'd* pottle of wine” in Decker's comedy of *The Honest Whore*, 1604. In the North they say *scale* the corn, *i. e.* scatter it: *scale* the muck well, *i. e.* spread the dung well. See Mr. Lamb's notes on the old metrical history of *Flodden Field*.

In the Glossary to Gawin Douglas's Translation of
Virgil,

Virgil, the following account of the word is given. *Skail, skale*, to scatter, to spread, perhaps from the Fr. *escheveler*, Ital. *scapigliare*, crines passos, seu sparsos habere. All from the Latin *capillus*. Thus *escheveler, schevel, skail* ; but of a more general signification.

STEEVENS.

93. —disgrace with a tale :—] Disgraces are hardships, injuries. JOHNSON.

100. —where the other instruments] Where for whereas. JOHNSON.

107. Which ne'er came from the lungs,—] With a smile not indicating pleasure, but contempt.

JOHNSON.

111. —even so most fitly] i. e. exactly.

WARBURTON.

116. The counsellor heart,—] The heart was anciently esteemed the seat of prudence. *Homo cordatus* is a prudent man. JOHNSON

140. —to the seat o' the brain ;] seems to me : very languid expression. I believe we should read with the omission of a particle :

Even to the court, the heart, to the seat, the brain, He uses *seat* for *throne*, the *royal seat*, which the first editors probably not apprehending, corrupted the passage. It is thus used in *Richard II.* act iii. line 163.

“ Yea, distaff-women manage rusty bills

“ Against thy seat.”——

It should be observed too, that one of the *Citizens* had just before characterised these principal parts of the human fabrick by similar metaphors :

The *kingly-crowned head*, the vigilant eye,

The *counsellor heart*.

TYRWHITT.

164. *Thou rascal, that art worst in blood, to run
Lead'st first, to win some vantage.——]*

I think, we may better read, by an easy change,

Thou rascal that art worst, in blood, to ruin

Lead'st first, to win, &c.

Thou that art the meanest by birth, art the formost to lead thy fellows *to ruin*, in hope of some advantage. The meaning, however, is perhaps only this, Thou that art a hound, or running dog of the lowest breed, lead'st the pack, when any thing is to be gotten. JOHNSON.

Worst in blood may be true reading. In *K. Henry VI.*

P. I.

“If we be English deer, be then *in blood*,”

i. e. high spirits.

Again in this play of *Coriolanus*, act iv. sc. v. “But when they shall see his crest up again, and the man *in blood*, &c.”

STEEVENS.

To win some vantage, is to get the start, or to begin the chace before another dog.

TOLLET.

Ought not this passage rather to be pointed thus?

Thou rascal, that art worst in blood to run,

Lead'st first——

Thou, that are in the worst condition for running, takest the lead, &c.

MALONE.

168. *The one side must have bale.——]* *Bale* is an old Saxon word, for *misery* or *calamity*.

“For light she hated as the *bale*.”

Spenser's Fairy Queen.

STEEVENS.

175. *That like nor peace nor war? The one affrights
you,*

The other makes you proud——]

Coriolanus does not use the two sentences consequentially, but first reproaches them with unsteadiness, then with their other occasional vices. JOHNSON.

180. *——Your virtue is,*

To make him worthy, whose offence subdues him,

And curse that justice did it.——]

i. e. Your virtue is to speak well of him whom his own offences have subjected to justice; and to rail at those laws by which he whom you praise was punished.

STEEVENS.

204. *——their ruth,]* i. e. their pity, compassion.

Fairfax and Spenser often use the word. STEEVENS.

205. *——I'd make a quarry*

With thousands——]

Why a quarry? I suppose, not because he would pile them square, but because he would give them for carrion to the birds of prey. JOHNSON.

So in the *Miracles of Moses*, by Drayton:

“And like a *quarry* cast them on the land.”

STEEVENS.

207. *——pike my lance.]* And so the word is still pronounced in Staffordshire, where they say—*picke* me such thing, that is, throw any thing that the demander wants. TOLLET.

219. *——the heart of generosity,]* To give the final blow to the nobles. *Generosity is high birth.*

JOHNSON.

238. —'tis true, that you have lately told us;
The Volces are in arms.]

Coriolanus had been but just told himself that *the Volces were in arms*. The meaning is, *The intelligence which you gave us, some little time ago of the designs of the Volces are now verified; they are in arms.* JOHNSON.

271. *Your valour puts well forth:—*] That is, You have in this mutiny shewn fair blossoms of valour.

JOHNSON.

277. —to gird—] To sneer, to gibe. So Falstaff uses the noun, when he says, *every man has a gird at me.* JOHNSON.

279. *The present wars devour him! he is grown
 Too proud to be so valiant.*] The sense may be, that *the present wars annihilate his gentler qualities*. To eat up, and consequently to devour, has this meaning. So, in the second part of *K. Henry IV.* act iv. line 798.

But thou (the crown) most fine, most honour'd,
 most renown'd,

Hast eat thy bearer up.

He is grown too proud to be so valiant, may signify, his pride is such as not to deserve the accompaniment of so much valour. STEEVENS.

296. *Of his demerits rob Cominius.*] *Merits and Demerits* had anciently the same meaning: So, in *Othello*: act ii. line 219.

—and my demerits

May speak, &c.

Again, in *Stowe's Chronicle*, cardinal Wolsey says to his

his servants, “——I have not promoted, preferred, and advanced you all according to your *demerits*.” Again, in P. Holland’s translation of *Pliny’s Epistle to T. Vespasian*, 1600: “——his *demerit* had been the greater to have continued his story.” STEEVENS.

304. *More than his singularity, &c.*] We will learn what he is to do, besides *going himself*; what are his powers, and what is his appointment. JOHNSON.

313. ——’*Tis not four days gone,*] i. e. four days past. STEEVENS.

333. *To take in many towns,——*] *To take in* is here, as in many other places, *to subdue*. So, in the *Execration on Vulcan*, by Ben. Johnson:

“——The Globe, the glory of the Bank,

“I saw with two poor chambers *taken in*,

“And raz’d.” MALONE.

338. ——for the *remove*
Bring up your army;——]

Says the senator to Ausidius, *Go to your troops, we will garrison Corioli*. If the Romans besiege us, bring up your army *to remove them*. If any change should be made, I would read:

——for their *remove*. JOHNSON.

367. ——*brows bound with oak:——*] The crown given by the Romans to him that saved the life of a citizen, which was accounted more honourable than any other. JOHNSON.

394. *Than gilt his trophy:——*] *Gilt* means a superficial display of gold, a word now obsolete. So,
in

in *Hen. V.* act iv. line 546.

Our gayness and our *gilt*, are all besmirch'd.

STEEVENS.

397. *At Grecian swords contending. Tell Valeria,*] The accuracy of the editors of the first folio may be known from the manner in which they have given this line :

At Grecian sword. Contending, tell Valeria.

STEEVENS.

419. *mammock'd it!*] To *mammock* is to cut in pieces, or to tear. So, in *The Devil's Charter*, 1607.

“That he were chop'd in *mammocks*, I could eat him.”

STEEVENS.

422. *A crack, madam.*] Thus in *Cynthia's Revels* by Ben Johnson :

“———Since we are turn'd *cracks*, let's study to be like *cracks*, act freely, carelessly, and capriciously.”

Again, in the *Four Prentices of London*, 1632 :

“A notable dissembling lad, a *crack*.”

Crack signifies a *boy child*. See Mr. Tyrwhitt's note on second part of *K. Henry IV.* act iii. line 143.

STEEVENS.

486. ———nor a man that fears you less than he,
That's lesser than a little.——]

The sense requires it to be read :

——nor a man that fears you more than he ;

Or, more probably :

——nor a man but fears you less than he,

That's lesser than a little.——

JOHNSON.

503. *Re-enter Marcius.*] The old copy reads—
Enter Martius cursing. STEEVENS.

504. *You shames of Rome, you! herds of boils, &c.*] This passage would, I think, appear more spirited, if it were pointed thus:

All the contagion of the south light on you,
You shames of Rome! you *herd* of—Boils and
plagues

Plaister you o'er!

You herd of *cowards*, he would say, but his rage prevents him.

Coriolanus speaking of the people in a subsequent scene, uses the same expression:

“ —Are these your *herd*?

“ Must these have voices, that can yield them now,

“ And straight disclam their tongues?”

Again, Menenius says:

“ Before he should thus stoop to the *herd*, &c.

The first folio countenances this arrangement; for after the word *Rome* there is a colon, and the second *you* is connected with the subsequent words. This regulation and reading are also farther supported by the old copy, where we find not *herds*, but *heard*, which is applicable to a body of men, and cannot be connected with the subsequent words. The modern editors chusing to connect it with *boils* and *plagues*, &c. were forced to alter it to *herds*.

We might read:

—*hoards* of boils and plagues

Plaister you o'er.

So,

So, in a subsequent scene :

“ The *hoarded* plague of the gods

“ Requite your love !”

But the regulation now proposed, in my opinion, renders any change unnecessary. MALONE.

530. *Who, sensible, out-dares*——] The old editions read :

Who sensibly out-dares——

Thirlby reads :

Who, sensible, outdoes his senseless sword.

He is followed by the later editors, but I have taken only his correction. JOHNSON.

The thought seems to have been adopted from Sidney's *Arcadia*, edit. 1633, p. 293 :

“ Their very armour by piece-meale fell away from them : and yet their flesh abode the wounds constantly, as though it were lesse sensible of smart than the senselesse armour, &c.” STEEVENS.

534. ——Cato's *wish*:——] In the old editions it was :

——Calvus' wish :——

Plutarch, in the *Life of Coriolanus*, relates this as the opinion of Cato the Elder, that a great soldier should carry terrour in his looks and tone of voice ; and the poet, hereby following the historian, is fallen into a great chronological impropriety. THEOBALD.

541. ——*make remain*——] Is an old manner of speaking, which means no more than *remain*.

HANMER.

591. Confound *an hour*,] *Confound* is here used

not in its common acceptation, but in the sense of—
to expend. Conterere tempus. • MALONE.

So, in *K. Henry IV.* part i. act i. line 434.

He did *confound* the best part of an hour, &c.

STEEVENS.

611. —to bedward.] So, in *Albumazar*, 1610:

“Sweats hourly for a dry brown crust to *bedward*.”

STEEVENS.

616. *Ransoming him, or pitying,*—] i. e. *remitting his ransom.* JOHNSON.

634. —on what side, &c] So in the old translation of *Plutarch*:

“Martius asked him howe the order of the enemies battell was, and on which side they had placed their best fighting men. The consul made him aunsver that he thought the bandes which were in the vaward of their battell, were those of the Antiates, whom they esteemed to be the warlikest men, and which for valiant corage would geve no place to any of the hoste of their enemies. Then prayed Martius to be set directly against them. The consul granted him, greatly praysing his corage.”

STEEVENS.

637. —Antiates,] The old copy reads—*Antients*, which might mean *veterans*; but a following line, as well as the previous quotation, seems to prove *Antiates* to be the proper reading. “Set me against Aufidius and his Antiates.”

STEEVENS.

639. *Their very heart of hope*] The same expression is found in Marlowe's *Lust's dominion*:

B

“—thy

“——thy desperate arm

“Hath almost thrust quite through *the heart of hope.*” MALONE.

645. *And that you not delay the present;—*] *Delay,*
for let slip. WARBURTON.

646. *——swords advanc’d,——*] That is, swords
lifted high. JOHNSON.

657. *Lesser his person than an ill report;]* The
old copy has *lessen*; I suspect the authour wrote:

Less in his person than in ill report.

That is; if any one here esteems his reputation above
his life. So, in *Troilus and Cressidæ*:

“If their be one among the fair’st of Greece,

“That holds his honour higher than his ease—”

If *lesser* be admitted, *regard* or some synonymous
word is required, instead of *fear*, to make the passage
sense. MALONE.

670. *——Please you to march;*

And four shall quickly draw out my command

Which men are best inclin’d.]

Coriolanus may mean; that as *all* the soldiers have
offered to attend him on this expedition, and he wants
only a *part* of them, he will submit the selection to
four indifferent persons, that he himself may escape the
charge of partiality. If this be the drift of Shakspeare,
he has expressed it with uncommon obscurity. The
old translation of *Plutarch* only says, “Wherefore,
with those that willingly offered themselves to followe
him he went out of the cittie.” STEEVENS.

676. *——the ports——*] i.e. the gates. STEEVENS.

698.

698. Wert thou the Hector,
That was the whip of your bragg'd progeny,]

The Romans boasted themselves descended from the Trojans; how then was Hector the *whip of progeny*? It must mean the whip with which the Trojans scourged the Greeks, which cannot be but by a very unusual construction, or the author must have forgotten the original of the Romans; unless *whip* has some meaning which includes *advantage* or *superiority*, as we say *he has the whip-hand*, for *he has the advantage*.

JOHNSON.

Schoolboys at this day use a similar expression:—

“He is the *crack* of the school.” MALONE.

701. ———— you have sham'd me

In your condemned seconds.]

You have, to my shame, sent me help, which I must condemn as intrusive, instead of applauding it as necessary.

STEEVENS.

702. If I should tell thee, &c.] So, in the old translation of *Plutarch*: “There the consul Cominius going vp to his chayer of state, in the presence of the whole armie, gaue thanks to the goddes for so great, glorijs, and prosperous a victorie: then he spake to Martius, whose valliantnes he commended beyond the moone, both for that he him selfe sawe him doe with his eyes, as also for that Martius had reported vnto him. So in the ende he willed Martius, he should choose out of all the horses they had taken of their enemies, and of all the goodes they had wonne (whereof there was great store) tenne of euery sorte

B ij

which

which he liked best, before any distribution should be made to other. Besides this great honorable offer he had made him, he gaue him in testimonie that he had wonne that daye the price of prowes aboue all other, a goodly horse with a capparison, and all furniture to him: which the whole armie beholding, dyd marvelously praise and commend. But Martius stepping forth, told the consul, he most thanckefully accepted the gifte of his horse, and was a glad man besides, that his seruice had deserued his generalls commendation: and as for his other offer, which was rather a mercenary reward, than an honourable recompence, he would none of it, but was contented to haue his equall parte with other souldiers.” STEEVENS.

708. *And, gladly quak'd,——*] i. e. thrown into grateful trepedation.

To *quake* is used likewise as a verb active by T. Heywood, in his *Silver age*, 1613:

“We'll *quake* them at that bar

“Where all souls wait for sentence.” STEEVENS.

715. *Here is the steed, we the caparisons!]* This is an odd encomium. The meaning is, *this man performed the action, and we only filled up the show.*

JOHNSON.

718. *——a charter to extol——]* A privilege to praise her own son. JOHNSON.

735. *Should they not,]* That is, *not be remembered.*

JOHNSON.

749. *——When drums and trumpets shall, &c.]* In the old copy:

——when

———when drums and trumpets shall
 I' the field, prove flatterers, let courts and cities
 Be made all of false-fac'd soothing.
 When steel grows soft as the parasite's silk,
 Let him be made an overture for the wars:——

All here is miserably corrupt and disjointed. We
 should read the whole thus:

———when drums and trumpets shall,
 I' th' field prove flatterers, let camps, as cities,
 Be made of false-fac'd soothing! When steel grows
 Soft as the parasite's silk, let hymns be made
 An overture for the wars!——

The thought is this, If one thing changes its usual nature to a thing most opposite, there is no reason but that all the rest which depend on it should do so too. [If drums and trumpets prove flatterers, let the *camp* bear the false face of the city.] And if another changes its usual nature, that its opposite should do so too. [When steel softens to the condition of the parasite's silk, the peaceful *hymns* of devotion should be employed to excite to the charge.] Now, in the first instance, the thought, in the common reading was entirely lost by putting in *courts* for *camps*: and the latter miserably involved in nonsense by blundering *hymns* into *him*.

WARBURTON.

The first part of the passage has been altered, in my opinion, unnecessarily by Dr. Warburton; and the latter not so happily, I think, as he often conjectures. In the latter part, which only I mean to consider, instead of, *him*, (an evident corruption) he substitutes

B iij

hymns;

hymns; which perhaps may palliate, but certainly has not cured, the wounds of the sentence. I would propose an alteration of two words:

“———when steel grows

“Soft as the parasite’s silk, let *this* [i. e. silk] be made

“A *coverture* for the wars!”

The sense will then be apt and complete. *When steel grows soft as silk, let armour be made of silk instead of steel.*

TYRWHITT.

It should be remembered, that the personal *him*, is not unfrequently used by our author, and other writers of his age, instead of *it*, the neuter; and that *overture*, in its musical sense, is not so ancient as the age of Shakspeare. What Martial has said of Mutius Scævola, may however be applied to Dr. Warburton’s proposed emendation:——

Si non errasset, fecerat ille minus.

STEEVENS.

770. *For what he did, &c.]* So, in the old translation of *Plutarch*: “After this showte and noyse of the assembly was somewhat appeased, the consul Cominius beganne to speake in this sorte. We cannot compell Martius to take these giftes we offer him, if he will not receiue them: but we will geue him suche a rewarde for the noble seruice he hath done, as he cannot refuse. Therefore we doe order and decree, that henceforth he be called *Coriolanus*, onles his valiant acts haue wonne him that name before our nomination.”

STEEVENS.

772. The folio—*Marcus Caius Coriolanus.*

STEEVENS.

779. *To undercrest your good addition,*] A phrase from heraldry, signifying, that he would endeavour to support his good opinion of him.

WARBURTON.

780. *To the fairness of my power*] When two engage on *equal* terms, we say it is *fair*; *fairness* may therefore be *equality*; *in proportion equal to my power*.

JOHNSON.

785. *The best*——] *The chief men of Corioli*.

JOHNSON.

785. ——*with whom we may articulate,*] i. e. *enter into articles*. This word occurs again in *Henry IV. Part I. act v. line 73*.

“Indeed these things you have *articulated*.”

i. e. set down *article by article*.

STEEVENS.

793. *At a poor man's house;——*] So, in the old translation of *Plutarch*: “Only this grace (said he) I craue, and beseeche you to grant me. Among the Volsces there is an olde friende and hoste of mine, an honest wealthie man, and now a prisoner, who liuing before in great wealth in his owne countrie, liueth now a poore prisoner in the handes of his enemies: and yet notwithstanding all this his miserie and misfortune, it would doe me great pleasure if I could saue him from this one daunger: to keepe him from being solde as a slaue.”

STEEVENS.

819. ——*Mine emulation*

Hath not that honour in't, &c.] I would rather point the passage thus:

——mine

—— Mine emulation

Hath not that honour in't, it had; for where
I thought to crush him in an equal force
(True sword to sword), I'll potch at him some way
Or wrath or craft may find him.

I am not so honourable an adversary as I was; for
whereas I thought to have subdued him in equal com-
bat, our swords being fairly opposed to each other;
but now I am determined to destroy him in whatever
way my resentment or cunning may devise.

Where is used here, as in many other places, for
whereas. MALONE.

822. —— *I'll potch at him some way;*] The *Revi-*
sal reads *poach*; but *potch*, to which the objection is
made as no English word, is used in the midland coun-
ties for a *rough, violent push*. STEEVENS

In Carew's *Survey of Cornwall*, p. 31. "They use
also to *poche* them (fish) with an instrument somewhat
like a salmon-speare." TOLLET.

826. —— *for him*

Shall fly out of itself:——]

To mischief him, my valour should *deviate* from its own
native generosity. JOHNSON.

827. —— *nor sleep nor sanctuary, &c.*

Embarquements all of fury, &c.]

The dramattick art of this speech is great. For after
Aufidius had so generously received Coriolanus in
exile, nothing but the memory of this speech, which
lets one so well into Aufidius's nature, could make his
after-perfidy and baseness at all probable. These two
generals

generals are drawn equally covetous of glory: But the Volscian not scrupulous about the means. And his immediate repentance, after the assassinate, well agrees with such a character. WARBURTON.

Embarquements, as Cotgrave says, meant not only an *embarkation*, but an *embargoing*. *The rotten privilege and custom* that follow, seem to favour this explanation.

STEEVENS.

833. *At home*, upon my brother's guard,——] In my own house, with my brother posted to protect him. JOHNSON.

ACT II.

Line 7. PRAY you, &c.] When the tribune, in reply to Menenius's remark, on the people's hate of Coriolanus, had observed that even *beasts knew their friends*, Menenius asks, *whom does the wolf love?* implying that there are beasts which love nobody, and that among those beasts are the people. JOHNSON.

39. ——*towards the napes of your necks,*——] With allusion to the fable, which says, that every man has a bag hanging before him, in which he puts his neighbour's faults, and another behind him, in which he stows his own. JOHNSON.

51. ——*one that converses more, &c.]* Rather a late lier down than an early riser. JOHNSON.

64. —bisson *conspēctivities*—] *Bisson*, blind, in the old copies, is *beesome*, restored by Mr. Theobald.

JOHNSON.

70. —you wear out a good, &c.] It appears from this whole speech that Shakspeare mistook the office of *præfectus urbis* for the tribune's office.

WARBURTON.

76. —set up the bloody flag against all patienc,—] That is, declare war against patience. There is not wit enough in this satire to recompense its grossness.

JOHNSON.

96. —herdsmen of plebeians:—] As kings are called *ποίμενες λαών*.

JOHNSON.

107. Take my cap, Jupiter, and I thank the':—] Shakspeare so often mentions throwing up caps in this play, that Menenius may be well enough supposed to throw up his cap in thanks to Jupiter.

JOHNSON.

119. *Galen*—] An anachronism of near 650 years. Menenius flourished anno U. C. 260, about 492 before the birth of our Saviour. Galen was born in the year of our Lord 130, flourished about the year 155 or 160, and lived to the year 200.

GREY.

134. —possess'd of this?] *Possess'd*, in our author's language, is fully informed.

JOHNSON.

151. —He receiv'd in the repulse of Tarquin, seven hurts i' the body.

Men. One i' the neck, and two i' the thigh; There's nine that I know.] The old man, agreeable to his character, is minutely particular: *Seven wounds? let me see;*

see;

see ; one in the neck, two in the thigh—Nay, I am sure there are more ; there are nine that I know of. UPTON.

161. —For nervy arms, read nervy arm—]

MALONE.

162. *Which being advanc'd, declines,*—] Volumnia, in her boasting strain, says, that her son to kill his enemy, has nothing to do but to lift his hand up and let it fall. JOHNSON.

166. —*Coriolanus* :] The old copy, *Martius Caius Coriolanus*. STEEVENS.

180. *My gracious silence hail!*] The epithet to *silence* shews it not to proceed from reserve or sullenness, but to be the effect of a virtuous mind possessing itself in peace. The expression is extremely sublime ; and the sense of it conveys the finest praise that can be given to a good woman. WARBURTON.

By *my gracious silence*, I believe, the poet meant, *thou whose silent tears are more eloquent and grateful to me, than the clamorous applause of the rest!* So, Crashaw :

“ *Sententious show’rs ! O ! let them fall !*

“ *Their cadence is rhetorical.*”

Again ; in the *Martial Maid* of Beaumont and Fletcher :

“ *A lady’s tears are silent orators,*

“ *Or should be so at least, to move beyond*

“ *The honey-tongued rhetorician.*”

Again, in Daniel’s *Complaint of Rosamond* ; 1599 :

“ *Ah beauty, syren, fair enchanting good !*

“ *Sweet silent rhetorick of persuading eyes !*

“ *Dumb eloquence, whose power doth move the blood,*

“ *More than the words or wisdom of the wise !*”

Again,

Again, in *Every man out of his Humour*:

“You shall see sweet *silent rhetorick*, and *dumb eloquence speaking* in her eye.” STEEVENS.

I believe the meaning of *my gracious silence* is only *thou whose silence is so graceful and becoming*. *Gracious* seems to have had the same meaning formerly that *graceful* has at this day. MALONE.

198. Com. *Ever right*.

Cor. *Menenius, ever, ever.*]

Rather I think:

Com. *Ever right, Menenius*.

Cor. *Ever, ever*.

Cominius means to say, that—Menenius is *always the same*:—retains his old humour. So in *Julius Cæsar*, act v. upon a speech from Cassius, Antony only says, —*Old Cassius still*. TYRWHITT.

205. *But with them change of honours.*] *Change of honours* signifies *variety of honours*; as *change of rayment*, among the writers of that time, signified *variety of rayment*. WARBURTON.

217. *Into a rapture*,——] *Rapture*, a common term at that time used for a fit, simply. So, *to be rap'd*, signified, *to be in a fit*. WARBURTON.

If the explanation of Bishop Warburton be allowed, a rapture means a fit, but it does not appear from the note where the word is used in that sense. The right word is in all probability “*rupture*,” to which children are liable from excessive fits of crying. This emendation was the property of a very ingenious scholar long before I had any claim to it. S. W.

218. *A maukin or milkin*] *Malkin* is properly the diminutive of *Mal* (Mary); as *Wilkin*, *Tomkin*, &c. In Scotland, pronounced *Maukin*, it signifies a *hare*. *Grey malkin* (corruptly *grimalkin*) is a *cat*. The *kitchen malkin* is just the same as the *kitchen Madge* or *Bess*: the scullion.

REMARKS.

After the morris-dance degenerated into a piece of coarse buffonery, and *Maid Marian* was personated by a clown, this once elegant queen of May obtained the name of *Malkin*. To this Beaumont and Fletcher allude in *Monsieur Thomas*:

“ Put on the shape of order and humanity,
“ Or you must marry *Malkyn the May-Lady*.”

STEEVENS.

219. *Her richest lockram, &c.*] *Lockram* was some kind of cheap linen. Greene, in his *Vision*, describing the dress of a man, says:

“ His russe was of fine *lockeram*, stitched very faire with Coventry blue.”

Again, in the *Spanish Curate* of Beaumont and Fletcher, Diego says:

“ I give her per annum two hundred ells of *lockram*,
“ That there be no strait dealings in their linnens.”

Again, in Glapthorne's *Wit in a Constable*, 1639:

“ Thou thought'st, because I did wear *lockram* shirts,

“ I had no wit.”

STEEVENS.

223. ———*seld-shown flamens*] i. e. priests who *seldom* exhibit themselves to public view. The word is

used in *Humour out of Breath*, a comedy, by John Day, 1607:

“ O *seld-seen* metamorphosis.”

The same adverb occurs in the old play of *Hieronimo*:

“ Why is not this a strange and *seld-seen* thing?”

Seld is often used by antient writers for *seldom*.

STEEVENS.

226. *Commit the war of white and damask, in
Their nicely gawded cheeks,—]*

So, in Shakspeare's *Tarquin and Lucrece*:

“ The silent *war* of lillies and of roses,

“ Which Tarquin view'd in her fair face's field.”

Again, in the *Taming of the Shrew*:

“ Such *war* of white and red, &c.”

Again, in Massinger's *Great Duke of Florence*:

“ ———the lillies

“ *Contending with the roses* in her cheek.”

STEEVENS.

Cleaveland introduces this, according to his quaint manner:

“ ———her cheeks,

“ Where roses mix: no civill war

“ Between her York and Lancaster.” FARMER.

229. *As if that whatsoever god,—]* That is, *as if that god who leads him, whatsoever god he be.* JOHNSON.

249. *The napless vesture—]* The players read—*the Naples.*—— STEEVENS.

277. *——the fire—]* The folio reads—*his fire—* Perhaps we should read—*as fire.* MALONE.

291. *——carry with us ears and eyes, &c.]* That is
let

let us observe what passes, but keep our hearts fixed on our design of crushing Coriolanus. JOHNSON.

294. *Enter two officers, &c.]* The old copy reads: *Enter two officers to lay cushions, as it were, in the capitoll."* STEEVENS.

310. *——he wav'd——]* That is, *he would wave indifferently.* JOHNSON.

319. *——supple and courteous to the people; bonnetted——]* *Bonneter*, Fr. is to pull off one's cap. See Cotgrave's Dictionary.

The old copy reads—who *having* been——

347. *Your loving motion towards the common body.]* Your kind interposition with the common people. JOHNSON. STEEVENS.

357. *That's off, that's off;]* That is, that is nothing to the purpose. JOHNSON.

382. *——how can he flatter]* The reasoning of Menenius is this: How can he be expected to practise flattery to others, who abhors it so much, that he cannot hear it even when offered to himself? JOHNSON.

392. *When Tarquin made a head for Rome,——]* When Tarquin who had been expelled, raised a power to recover Rome. JOHNSON.

395. *——his Amazonian chin——]* i. e. his chin on which there was no beard. The players read, *shinne.* STEEVENS.

400. *When he might act the woman in the scene,]* It has been more than once mentioned, that the parts of women were, in Shakspeare's time, represented by
C ij the

the most smooth-faced young men to be found among the players.

STEEVENS.

405. *He lurch'd all swords o' the garland*——] Ben Johnson has the same expression in the *Silent Woman*: “—you have *lurch'd* your friends of the better half of the garland.”

STEEVENS.

413. ———every motion

Was tim'd with dying cries:——]

The cries of the slaughter'd regulary followed his motions, as musick and a dancer accompany each other.

JOHNSON.

415. *The mortal gate*——] The gate that was made the scene of death.

JOHNSON.

416. *With shunless destiny*;——] The second folio reads, whether by accident or choice:

With shunless defamy.

Defamie is an old French word signifying *infamy*.

TYRWHITT.

428. *He cannot but with measure fit the honours*] That is, no honour will be too great for him; he will shew a mind equal to any elevation.

JOHNSON.

433. *Than misery itself would give*;——] *Misery* for avarice; because a *miser* signifies an avaricious.

WARBURTON.

434. ———and is content

To spend his time to end it.

Men. *He's right noble*;

The last words of Cominius's speech are altogether unintelligible. Shakspeare, I suppose, wrote the passage thus:

——and

——— *and is content*

To spend his time———

Men. *To end it, he's right noble.*

Cominius, in his last words, was entering upon a new topic in praise of Coriolanus; when his warm friend Menenius, impatient to come to the subject of the honours designed him, interrupts Cominius, and takes him short with,—*to end it*, i. e. to end this long discourse in one word, *he's right noble.*—*Let him be called for.* This is exactly in character, and restores the passage to sense. WARBURTON.

I know not whether my conceit will be approved, but I cannot forbear to think that our author wrote thus :

——— *he rewards*

His deeds with doing them, and is content

To spend his time, to spend it.

To do great acts, for the sake of doing them; to spend his life, for the sake of spending it. JOHNSON.

The old copy reads :

To spend the time———

MALONE.

444. *It then remains,*

That you do speak to the people.]

Coriolanus was banished U. C. 262. But till the time of Manlius-Torquatus, U. C. 393, the senate chose *both* the consuls: And then the people, assisted by the seditious temper of the tribunes, got the choice of one. But if he makes Rome a democracy, which at this time was a perfect aristocracy; he sets the ballance even in his *Timon*, and turns Athens, which was a perfect

democracy, into an aristocracy. But it would be unjust to attribute this entirely to his ignorance ; it sometimes proceeded from the too powerful blaze of his imagination, which when once lighted up, made all acquired knowledge fade and disappear before it. For sometimes again we find him, when occasion serves, not only writing up to the truth of history, but fitting his sentiments to the nicest manners of his peculiar subject, as well to the *dignity* of his characters, or the *dictates* of nature in general.

WARBURTON.

478. *Once*,——] *Once* here means the same as when we say, *once for all*.

WARBURTON.

This use of the word *once* is found in the *Supposes* by Gascoigne :

“ *Once*, twenty-four ducattes he cost me.

FARMER.

Again in the *Comedy of Errors* :

Once this your long experience of her wisdom.

STEEVENS.

481. *We have power in ourselves to do it, but it is a power that we have no power to do :*] *Power* first signifies *natural power* or *force*, and then *moral power* or *right*. Davies has used the same word with great variety of meaning :

Use all thy powers that heavenly power to praise.

That gave thee power to do.—— JOHNSON.

493. ——*many headed-multitude*.] Hanmer reads, *many-headed* monster, but without necessity. To be *many-headed* includes *monstrousness*.

JOHNSON.

496. ——*some auburn*,——] The folio reads, *some* Abram.

Abram. I should unwillingly suppose this to be the true reading; but we have already heard of *Cain* and *Abram*-coloured beards. STEEVENS.

498. ———*if all our wits were to issue out of one scull, &c.*] Meaning though our having but one interest was most apparent, yet our wishes and projects would be infinitely discordant. WARBURTON.

551. ———*not mine own desire.*] The old copy—*but* mine own desire. If *but* be the true reading, it must signify, as in the North—*without*. STEEVENS.

But is only the reading of the first folio: *Not* is the true reading. REMARKS.

592. *I will not seal your knowledge*——] I will not strengthen or compleat your knowledge. The seal is that which gives authenticity to a writing. JOHNSON.

599. ———*this woolvish gown*——] Signifies this rough *hirsute* gown. JOHNSON.

I own I was surprized, on consulting the old copy, to find the passage printed thus:

“Why in this wolvish *tongue*.”

Mr. Rowe received *gown* from the second folio, and has been followed (perhaps without necessity) by all the editors.

Tongue might be only a typographical mistake, and the word designed be *toge*, which is used in *Othello*.

Since the foregoing note was written, I met with the following passage in “A Merye Jest of a Man called *Howleglas*,” bl. l. no date. *Howleglas* hired himself to a taylor, who “caste unto him a husbände mans gown, and bade him take a *wolfe*, and make it up.—Then cut

How-

Howleglas the husbandmans gowne and made thereof a *woulfe* with the head and feete, &c. Then sayd the maister, I ment that you should have made up the russet gown, for a husbandman's gowne is here called a *wolfe*." By a *wolvish* gown, therefore, (if *gown* be the true reading) Shakspeare might have meant *Coriolanus* to compare the dress of a Roman candidate to the coarse frock of a ploughman, who exposed himself to solicit the votes of his fellow rusticks. STEEVENS.

Why in this wolvish tongue.] The old copy's reading *in* and not *with* shews that *tongue* was, as Mr. Steevens conjectures, an error of the press for *toge*. The very same mistake has happened in *Othello*, where we meet "the *tongued* consuls," instead of *toged* consuls.

MALONE.

612. *Coriolanus* seems now, in earnest, to petition for the consulate: perhaps we may better read:

——battles thrice six

I've seen, and you have heard of; for your voices

Done many things, &c.

FARMER.

658. ——aged custom] This was a strange inattention. The Romans at this time had but lately changed the regal for the consular government: for *Coriolanus* was banished the eighteenth year after the expulsion of the kings. WARBURTON.

664. ——ignorant to see't?] *Were you ignorant to see it, is, did you want knowledge to discern it.*

JOHNSON.

672. ——arriving

A place of potency.——]

Thus

Thus the old copy, and rightly. So, in the third part
K. Henry VI. act v. line 171.

“ ———those powers that the queen

“ Hath rais’d in Gallia, have arriv’d our coast.”

STEEVENS.

693. ———free contempt,] That is, with contempt
open and unrestrained. JOHNSON.

702. Your su’d-for tongues?] Your tongues that have
been hitherto solicited. STEEVENS.

Or in other words your suffrages. * * *

714. ———Enforce his pride,] Object his pride, and
enforce the objection. JOHNSON.

719. ———his present portance,] i. e. carriage. So, in
Othello :

“ And portance in my travels’ history.”

STEEVENS.

740. And Censorinus, darling of the people,] This
verse I have supplied ; a line having been certainly
left out in this place, as will appear to any one who
consults the beginning of Plutarch’s *Life of Coriolanus*,
from whence this passage is directly translated.

POPE.

740. And Censorinus——

Was his great ancestor.]

Now the first censor was created U. C. 314, and Co-
riolanus was banished U. C. 262. The truth is this,
the passage, as Mr. Pope observes above, was taken
from Plutarch’s *Life of Coriolanus* ; who, speaking of
the house of Coriolanus, takes notice both of his *an-*
cestors and of his *posterity*, which our author’s haste not
giving

giving him leave to observe, has here confounded one with the other. Another instance of his inadvertency, from the same cause, we have in the first part of *Henry IV.* act i. line 71. where an account is given of the prisoners took on the plains of Holmedon:

Mordake the earl of Fife, and eldest son

To beaten Douglas——

But the earl of Fife was not son to Douglas, but to Robert duke of Albany, governor of Scotland. He took his account from *Holinshed*, whose words are, *And of prisoners amongst others were these, Mordake earl of Fife son to the governor Arkimbald, earl Douglas, &c.* And he imagined that the governor and earl Douglas were one and the same person. WARBURTON.

747. *Scaling his present bearing with his past,*] That is *weighing* his past and present behaviour. JOHNSON.

760. —— *observe and answer*

The vantage of his anger.]

Mark, catch, and improve the opportunity, which his hasty anger will afford us. JOHNSON.

ACT III.

Line 28—PRANK *them in authority,*] *Plume, deck, dignify* themselves. JOHNSON.

45. —— *why rule you not their teeth?*] The metaphor is from men's setting a bull-dog or mastiff upon any one. WARBURTON.

59. ———since?] The old copy——sithence.

STEEVENS.

60. ———Not unlike,

Each way, to better your's.——]

i. e. likely to provide better for the security of the commonwealth than you (whose *business* it is) will do. To which the reply is pertinent:

Why then should I be consul?

WARBURTON.

74. ———*This palt'ring*

Becomes not Rome;——]

That is, this trick of dissimulation; this shuffling. Thus in *Mackbeth*, act v. line 342:

And be these jugling fiends no more believ'd,

That palter with us in a double sense. JOHNSON.

76. ———*laid falsely*——] *Falsely for treacherously.*

JOHNSON.

84. ———*let them*

Regard me as I do not flatter, and

Therein behold themselves:——]

Let them look in the mirror which I hold up to them, a mirror which does not flatter, and see themselves.

88. *The cockle of rebellion*,——] *Cockle* is a weed which grows up with the corn. The thought is from sir Tho. North's translation of *Plutarch*, where it is given as follows: "Moreover he said, that they nourished against themselves the naughty seed and *cockle* of insolency and sedition, which had been sowed and scattered abroad among the people, &c." STEEVENS.

98. ———*meazels*,] *Mesell* is used in *Pierce Plowmnn's Vision*

Vision for a leper. The same word frequently occurs in the *London Prodigal*. STEEVENS.

114. ———*minnows?*——] A *minnow* is one of the smallest river fish, called in some counties a *pink*.

JOHNSON.

116. '*Twas from the canon.*] Was contrary to the established rule; it was a form of speech to which he had no right. JOHNSON.

122. *The horn and noise*——] Alluding to his having called him *Triton* before. WARBURTON.

125. *Then vail your ignorance:*——] The sense is—*If this man has power, let the ignorance that gave it him vail or bow down before him.* JOHNSON.

128. ———*You are plebeians,*
If they be senators: and they are no less,
When, both your voices blended, the greatest taste
Most palates theirs.——]

The plain meaning is, *that senators and plebeians are equal, when the highest taste is best pleased with that which pleases the lowest.* STEEVENS.

135. ———*and my soul akes,*] The mischief and absurdity of what is called *Imperium in imperio*, is here finely expressed. WARBURTON.

141. *Whoever gave that counsel, &c.*] So, in the old translation of *Plutarch*: “Therefore sayed he, they that gaue counsell, and persuaded that the corne should be giuen out to the common people *gratis*, as they used to doe in citties of Græce, where the people had more absolute power: dyd but only nourishe their disobedience, which would breake out in the ende, to
the

the vtter ruine and ouerthrowe of the whole state. For they will not thincke it is done in recompense of their seruice past, sithence they know well enough they haue so ofte refused to go to the warres, when they were commaunded: neither for their mutinies when they went with vs, whereby they haue rebelled and forsaken their countrie: neither for their accusations which their flatterers haue preferred vnto them, and they haue receiued, and made good against the senate: but they will rather judge we geue and graunt them this, as abasing our selues, and standing in feare of them, and glad to flatter them euery way. By this meanes, their disobedience will still grow worse and worse: and they will neuer leave to practise newe sedition, and vprores. Therefore it were a great follie for vs, me thinckes to do it: yea, shall I saye more? we should, if we were wise, take from them their tribuneshippe, which most manifestly is the embasing of the consulshippe, and the cause of the diuision of the cittie. The state whereof as it standeth, is not now as it was wont to be, but becommeth dismembred in two factions, which mainteines allwayes ciuill dissention and discorde betwene vs, and will neuer suffer vs againe to be united into one bodie.” STEEVENS.

155. *They would not thread the gates:—*] That is, *pass* them. We yet say, to *thread* an alley.

JOHNSON.

165. *—could never be the native*] *Native* for natural birth. WARBURTON.

Native is here not natural birth, but *natural parent*,

or *cause of birth*. But I would read *motive*, which without any distortion of its meaning, suits the speaker's purpose. JOHNSON.

173. *No, take more:*

What may be sworn by, both divine and human,

Seal what I end withal!—] The false pointing hath made this unintelligible. It should be read and pointed thus:

No, take more;

What may be sworn by. Both divine and human,

Seal what I end withal!—

i. e. No, I will still proceed, and the truth of what I shall say may be sworn to. And may both divine and human powers, [*i. e.* the gods of Rome and the senate] confirm and support my conclusion.

WARBURTON.

184. *That love the fundamental part of state,*

More than you doubt the change of't;—] To *doubt* is to *fear*. The meaning is, You whose zeal predominates over your terrours; you do not so much fear the danger of violent measures, as wish the good to which they are necessary, the preservation of the original constitution of our government. JOHNSON.

187. *To jump a body—*] Thus the old copy.

To jump anciently signified to *jolt*, to give a rude concussion to any thing. *To jump a body* may therefore mean, to put it into a violent agitation or commotion.

So, in Phil. Holland's translation of *Pliny's Nat. Hist.* B. XXV. ch. v. p. 219. "If we looke for good suc-
cesse

cesse in our cure by ministring ellebore, &c. for certainly it putteth the patient to a *jumpe*, or great hazard.”

STEEVENS.

192. ——— *which should become it;*] *Become*, for adorn.

WARBURTON.

Integrity is in this place *soundness*, uniformity, consistency, in the same sense as Dr. Warburton often uses it, when he mentions the *integrity* of a metaphor.

To *become*, is to *suit*, to *besit*.

JOHNSON.

216. ——— *shake thy bones*

Out of thy garments.] So, in *King John*:

“ ——— here’s a stay,

“ That *shakes the rotten carcase* of old death

“ *Out of his rags!*”

STEEVENS.

230. To the people—*Coriolanus, patience:*] I would read:

Speak to the people. *Coriolanus, patience:*—

Speak, good *Sicinius*.

TYRWHITT.

296. *One time will owe another.*] I know not whether to *owe* in this place means to *possess by right*, or to be *indebted*. Either sense may be admitted. *One time*, in which the people are seditious, will *give us power* in some *other time*: or *this time* of the people’s predominance will *run them in debt*: that is, will lay them open to the law, and expose them hereafter to more servile subjection.

JOHNSON.

304. *Before the tag return?*—] The lowest and most despicable of the populace are still denominated by those a little above them, *Tag, rag, and bobtail*.

JOHNSON.

338. *Do not cry havock,——*] i. e. Do not give the signal for unlimited slaughter, &c. STEEVENS.

Do not cry havock, where you should but hunt

With modest warrant.]

To cry havock, was, I believe, originally a sporting phrase, from *hafoc*, which in Saxon signifies a *hawk*. It was afterwards used in war. So, in *K. John*:

“———Cry havock, kings.”

And in *Julius Cæsar*:

“Cry havock, and let slip the dogs of war.”

It seems to have been the signal for general slaughter, and is expressly forbid in the *Ordonances des Batailles*, 9 R. ii. art. 10.

“Item, que nul soit si hardy de crier *havock* sur peine d'avoir la test coupé.”

The second article of the same *Ordonances* seems to have been fatal to Bardolph. It was death even to touch the *pix* of little price.

“Item, que nul soit si hardy de toucher le corps de nostre Seigneur, ni le vessel en quel il est, sur peyne d'estre traine & pendu, & le teste avoir coupé.”

MS. Cotton. Nero D. VI.

TYRWHITT.

374. *This is clean kam.*] i. e. Awry. So Cotgrave interprets, *Tout va à contrepoil*. All goes clean kam. Hence a *kambrel* for a crooked stick, or the bend in a horse's hinder leg.

WARBURTON.

The Welch word for *crooked* is *kam*; and in Lyly's *Endymion*, 1591, is the following passage: “But timely, madam, *crooks* that tree that will be a *camock*, and young it pricks that will be a thorn.”

Again,

Again, in *Sappho and Phao*, 1591:

“*Camocks must be bowed with sleight not strength.*”

Vulgar pronunciation has corrupted *clean kam* into *him kam*, and this corruption is preserved in that great repository of ancient vulgarisms, Stanyhurst’s translation of *Virgil*, 1582:

“*Scinditur incertum studia in contraria vulgus.*”

“The wavering commons in *kym kam* sectes are haled.” STEEVENS.

375. *Merely awry:—*] *i. e.* absolutely. STEEVENS.

403. *— the end of it*

Unknown to the beginning.]

So, in the *Tempest*:

“The latter end of his commonwealth forgets its beginning.” STEEVENS.

423. *I muse,—*] That is, *I wonder, I am at a loss.* JOHNSON.

428. *— my ordinance—*] My rank. JOHNSON.

439. *The thwartings of your dispositions,—*] The folio reads:

The things of your dispositions,—

Mr. Rowe made the alteration, which I have followed, as my predecessors had done, though without distinguishing it to the reader. STEEVENS.

479. *Why force you—*] Why urge you.

JOHNSON.

494. *— our general lowts*] Our common clowns.

JOHNSON.

497. *— that want—*] The want of their loves.

JOHNSON.

500. *Not what——*] In this place *not* seems to signify *not only*. JOHNSON.

509. *——humble as the ripest mulberry,*] This fruit, when thoroughly ripe, drops from the tree.

STEEVENS.

Æschylus (as appears from a fragment of his ΦΡΥΓΕΣ ἢ ΕΚΤΟΡΟΣ ΑΥΤΡΑ, preserved by Athenæus, lib. ii) says of Hector, that he was softer than *mulberries*.

Ἄνθρωπος δ' ἐκεῖνος ἦν περαιτέρω μόρων. MUSGRAVE.

511. *——and being bred in broils,*
Hast not that soft way——] So, in *Othello* (folio 1623):

“*——Rude am I in my speech,*

“*And little bless'd with the soft phrase of peace;*

“*And little of this great world can I speak,*

“*More than pertains to feats of broils and battles.*”

Again, in *Antony and Cleopatra*:

“*——'Tis a worthy deed,*

“*And shall become you well, to entreat your captain*

“*To soft and gentle speech.*” MALONE.

533. *——my unbarb'd sconce?——*] The suppliants of the people used to present themselves to them in sordid and neglected dresses. JOHNSON.

Unbarbed sconce, is *untrimm'd* or *unshaven head*. To *barb* a man, was to shave him. So, in *Promos and Cassandra*, 1578:

“*Grim. ——you are so clean a young man.*

“*Row. And who barbes you, Grimball?*

“*Grim.*

“ *Grim.* A dapper knave, one Rosco.

“ *Row.* I know him not, is he a deaft *barber* ?”

To *barbe* the field was to cut the corn.

So, in Drayton’s *Polyolbion*, Song XIII.

“ The lab’ring hunter tufts the thick *unbarbed* grounds.”

Again, in the *Malcontent*, by Marston :

“ The stooping scytheman that doth *barbe* the field.” STEEVENS.

536. ———single plot——] *i. e.* piece, portion ; applied to a piece of earth, and here elegantly transferred to the body, carcase. WARBURTON.

549. Which quired with my drum,——] Which played in concert with my drum. JOHNSON.

552. Tent in my cheeks ;——] To tent is to take up residence. JOHNSON

557. ———to honour mine own truth,]
Πάντων δὲ μάλις αἰσχρὺνεο σαῦτον. Pythagoras.
JOHNSON

562. ———let
Thy mother rather feel thy pride, than fear
Thy dangerous stoutness:——] This is obscure.
Perhaps, she means, Go, do thy worst ; let me rather feel the utmost extremity that thy pride can bring upon us, than live thus in fear of thy dangerous obstinacy. JOHNSON.

607. ——i’ the truth o’ the cause.] This is not very easily understood. We might read :

——o’er the truth o’ the cause. JOHNSON.

618. ——and to have his worth

Of contradiction:——] The modern editors sub-

substituted *word*; but the old copy reads not *word*, but *worth*, which I apprehend, is right.—He has been used to have his *worth*, or (as we should now say) his *pennyworth* of contradiction; his full quota or proportion.

The phrase occurs in *Romeo and Juliet*:

“ You take your *pennyworth* [of sleep] now.”

MALONE.

620. *Be rein'd again to temperance;—*] Our poet seems to have taken several of his images from the old pageants. In the new edition of Leland's *Collectanea*, vol. iv. p. 190, the virtue *temperance* is represented “ holdyng in hyr haund a *bitt of an horse*.”

TOLLET.

Mr. Tollet might have added, that both in painting and sculpture the *bit* is the established symbol of this virtue.

HENLEY.

621. *——which looks*

With us to break his neck.] To look is to wait or expect. The sense I believe is, *What he has in his heart is waiting there to help us to break his neck.*

JOHNSON.

626. *Will bear the knave by the volume.——*] *i. e.* would bear being called a knave as often as would fill out a volume.

STEEVENS.

653. *His rougher accents.*] The old copy reads—*actions*. Theobald made the change.

STEEVENS.

655. *Rather than envy you.*] *Envy* is here taken at large for *malignity* or ill intention.

JOHNSON.

664. *——season'd office,——*] All office established and

and settled by time, and made familiar to the people by long use. JOHNSON.

702. *Envy'd against the people,——]* *i. e.* behaved with signs of hatred to the people. STEEVENS.

703. ——as now at last] Read rather :
——has now at last. JOHNSON.

I am not certain but that *as*, in this instance, has the power of *as well as*. The same mode of expression I have met with among our ancient writers.

STEEVENS.
704. ——not in the presence] Not stands again for not only. JOHNSON.

It is thus used in the *New Testament*, 1 Thess. iv. 8.

“He therefore that despiseth, despiseth not man but God,” &c. STEEVENS.

722. *My dear wife's estimate,——]* I love my country beyond the rate at which I value my dear wife. JOHNSON.

730. *You common cry of curs!——]* Cry here signifies a troop or pack. So, in a subsequent scene in this play :

“——You have made good work,
“You and your cry.”

Again, in *The Two Noble Kinsmen*, by Beaumont and Fletcher, 1634 :

“I could have kept a hawk, and well have hallo'd
“To a deep cry of dogs.” MALONE.

737. ——Have the power still

To banish your defenders : 'till, at length,

Your ignorance (which finds not, 'till it feels, &c.)

Still retain the power of banishing your defenders, till your
un-

undiscerning folly, which can foresee no consequences, leave none in the city but yourselves, who are always labouring your own destruction.

It is remarkable that, among the political maxims of the speculative Harrington, there is one which he might have borrowed from this speech: *The people, says he, cannot see, but they can feel.* It is not much to the honour of the people, that they have the same character of stupidity from their enemy and their friend. Such was the power of our author's mind, that he looked through life in all its relations private and civil.

JOHNSON.

742. Abated captives,——] *Abated* is dejected, subdued, depressed in spirit. So, in *Cræsus*, 1604, by Lord Sterline:

“To advance the humble, and *abate* the proud.”
i. e. *Parcere subjectis, et debellare superbos.* STEEVENS.

ACT IV.

Line 7.——*FORTUNE's* blows,

*When most struck home, being gentle wounded, craves
A noble cunning:——]* This is the ancient reading: The sense is, When Fortune strikes her hardest blows, to be wounded, and yet continue calm, requires a generous policy. He calls this calmness *cunning*, because it is the effect of reflection and philosophy.
Perhaps

Perhaps the first emotions of nature are nearly uniform, and one man differs from another in the power of endurance, as he is better regulated by precept and instruction.

They bore as heroes, but they felt as men. JOHNSON.

28. *'Tis fond——]* i. e. 'tis foolish. STEEVENS.

35. *——cautelous baits and practice.]* By artful and false tricks, and treason. JOHNSON.

36. *My first son,]* *First, i. e.* noblest, and most eminent of men. WARBURTON.

The author of the *Revisal* would read:

My fierce son. STEEVENS.

39. *More than a wild exposure to each chance*

That starts i' the way before thee.] I know not whether the word *exposure* be found in any other author. If not, I should incline to read *exposure*.

MALONE.

54. *My friends of noble touch:——]* i. e. of true metal unallay'd. Metaphor taken from trying gold on the touchstone. WARBURTON.

88. Sic. *Are you mankind?*

Vol. *Ay, fool; Is that a shame?—Note but this fool.—*

Was not a man my father?——] The word *mankind* is used maliciously by the first speaker, and taken perversely by the second. A *mankind* woman, is a woman with the roughness of a man; and, in an aggravated sense, a woman ferocious, violent, and eager to shed blood. In this sense Sicinius asks Volumnia, if she

she be *mankind*? She takes *mankind* for a *human creature*, and accordingly cries out:

———*Note but this fool.*———

Was not a man my father?

JOHNSON.

So, Jonson, in the *Silent Woman*:

“O *mankind* generation!”

Fairfax, in his translation of *Tasso*:

“See, see this *mankind* strumpet; see, she cry’d,

“This shameless whore.”

STEEVENS.

90. ———*Hadst thou foxship,*] Hadst thou, fool as thou art, mean cunning enough to banish Coriolanus?

JOHNSON.

143. ———*but your favour is well appear’d by your tongue.*] This is strange nonsense. We should read:

———*is well appeal’d.*

i. e. brought into remembrance.

WARBURTON.

I should read:

———*is well appear’d.*

i. e. strengthened, attested, a word used by our author.

“My title is appear’d.” Macbeth.

To *repeal* may be to bring to remembrance, but *appeal* has another meaning.

JOHNSON.

I would read:

Your favour is well approv’d by your tongue.

i. e. your tongue strengthens the evidence of your face.

So, in *Hamlet*,

“That if again this apparition come,

“He may *approve* our eyes, and speak to it.”

STEEVENS.

178.—*already in the entertainment,*] *i. e.* though not actually encamped, yet already in *pay*. To *entertain* an army is to take them into pay. JOHNSON.

178. *many an heir, &c.*] *Heir* is, probably, here used in its obvious and ordinary sense, for *presumptive successor*; the younger part of the inhabitants of Antium being most likely to have been engaged in battle. However, the words *many an heir*, may signify the *actual owners, or possessors*; for *to inherit*, and *to possess*, are used by our author as synonymous terms. So, in *Romeo and Juliet*,

“ —such delight,

“ Among fresh female buds, shall you this night

“ *Inherit* at my house.”

Again, in *Titus Andronicus*,

“ To bury so much gold under a tree,

“ And never after to *inherit* it.” MALONE.

201. *O, world, thy slippery turns! &c.*] This fine picture of common friendships, is an artful introduction to the sudden league, which the poet made him enter into with Aufidius, and no less artful apology for his commencing enemy to Rome. WARBURTON.

204. —*who twin, as 'twere, in love*

Unseparable—] The second folio reads—*twine*, which might have been the author's word: at least he has the same thought more than once elsewhere. So, in *K. Henry VIII.*

“ —————how they *clung*

“ In their embracements, as they *grew* together.”

E

Again,

Again, in *All's Well that ends Well*:

“ I grow to you, and our parting,” &c.

However, in *Othello* we have,

“ ———he that is approv'd in this offence,

“ Though he had *twinn'd* with me, both at a birth,

“ Should lose me.” MALONE.

228. ———*that he gives entrance to such companions?*]

Companion was formerly used in the same sense as we now use the word *fellow*. MALONE.

272. *If Tullus, &c.*] These speeches are taken from the following in sir Thomas North's translation of *Plutarch*:

“ If thou knowest me not yet, Tullus, and seeing me, dost not perhappes beleue me to be the man I am in dede, I must of necessitie bewraye my self to be that I am. I am Caius Martius, who hath done to thy self particularly, and to all the Volces generally, great hurte and mischief, which I cannot denie for my surname of Coriolanus that I beare. For I neuer had other benefit nor recompence, of all the true and paynefull seruice I have done, and the extreme daungers I haue bene in, but this only surname, a good memorie and witnes of the malice and displeasure thou shouldest beare me. In deede the name only remaineth with me: for the rest, the enuie and crueltie of the people of Rome haue taken from me, by the sufferance of the dastardly nobilitie and magistrates, who haue forsaken me, and let me be banished by the people. This extremitie hath now driuen me to come as a poore suter, to take thy chimney harthe, not of any hope I haue to

saue

saue my life thereby. For if I had feared death, I would not haue come hither to haue put my life in hazard: but prickt forward with spite and desire I haue to be reuenged of them that thus haue banished me, whom now I beginne to be auenged on, putting my persone betweene thy enemies. Wherefore if thou hast any harte to be wrecked of the injuries thy enemies haue done thee, spede thee now, and let my miserie serue thy turne, and so vse it, as my seruice maye be a benefit to the Volces: promising thee, that I will fight with better good will for all you, than euer I dyd when I was against you, knowing that they fight more valiantly, who knowe the force of their enemye, then such as haue neuer proued it. And if it be so that thou dare not, and that thou art wearye to proue fortune any more: then am I also wearye to liue any longer. And it were not wisdom in thee, to saue the life of him, who hath bene heretofore thy mortall enemye, and whose seruice now can nothing helpe nor pleasure thee.”

STEEVENS.

291. ———a good memory,] The Oxford editor, not knowing that *memory* was used at that time for *memorial*, alters it to *memorial*.

See *As You Like it*, act ii. line 96. *Lear*, act iv. line 656.

305. A heart of wreak in thee,——] A heart of resentment.

JOHNSON.

Wreak is an ancient term for revenge. So, in *Titus Andronicus*,

“Take *wreak* on Rome for this ingratitude.”

STEEVENS.

306. ———maims

Of shame——] i. e. *disgraceful diminutions of territory.* JOHNSON.

330. *And scar'd the moon——]* Folio—*scarr'd*. Perhaps rightly, to distinguish it from *scared* or *frightened*:—yet it should not be concealed that in *K. Richard III.* we meet:

“*Amaze the welkin with your broken staves.*”

MALONE.

335. ———never man

Sigh'd truer breath.] The same expression is found in our author's *Venus and Adonis*, 1593:

“*Ill sigh celestial breath, whose gentle wind*

“*Shall cool the heat of this descending sun.*”

Again, in *The Two Noble Kinsmen*, by Beaumont and Fletcher, 1634:

“*Lover never yet made sigh*

“*Truer than I.*”

MALONE.

413. ———*he might have broil'd and eaten him too.]*

The old copy reads—*boil'd*. The change was made by Mr. Pope, or some subsequent editor. MALONE,

420. ———*sanctifies himself with's hand,——]* Alluding, improperly, to the act of *crossing* upon any strange event. JOHNSON.

425. ———*He will——sowle the porter of Rome gates by th' ears:]* i. e. I suppose, drag him down by the ears into the dirt. JOHNSON.

Dr. Johnson's supposition is just. Skinner says the word is derived from *sow*, i. e. *to take hold of a person*
by

by the ears, as a dog seizes one of these animals. So, Heywood, in a comedy called *Love's Mistress*, 1636:

“Venus will *sowle* me by the ears for this.”

Perhapes Shakspeare's allusion is to *Hercules* dragging out *Cerberus*. STEEVENS.

Whatever the etymology of *sowle* may be, it appears to have been a familiar word in the last century. Lord Strafford's correspondent, Mr. Gerrard, uses it as Shakspeare does. *Straff. Lett.* Vol. II. p. 149. “A lieutenant *soled* him well by the ears, and drew him by the hair about the room.” Lord Strafford himself uses it in another sense, Vol. II. p. 158. “It is ever a hopeful throw, where the caster *soles* his bowl well.” In this passage, to *sole* seems to signify what, I believe, is usually called *to ground* a bowl. TYRWHITT.

To *sowle* is still in use for pulling, dragging, and lugging, in the West of England. S. W.

427. —his passage *poll'd.*] i. e. *barred, cleared.*

JOHNSON.

To *poll* a person, anciently meant to cut off his hair. So, in *Damætas' Madrigall in praise of his Daphnis*, by J. Wootton, published in *England's Helicon*, 1614:

“Like Nisus golden hair that Scilla *pol'd.*”

It likewise signified to cut off the head. So, in the ancient metrical history of the battle of *Floddon Field*:

“But now we will withstand his grace,

“Or thousand heads there shall be *polled.*”

STEEVENS.

The folio reads—*poul'd.*

MALONE.

434. ——— *whilst he's in directitude.*] I suspect the author wrote :

———— *whilst he's in discretitude.*

A made word, instead of *discredit*. He intended, I suppose, to put an uncommon word into the mouth of this servant, which had some resemblance to sense ; but could hardly have meant that he should talk absolute nonsense.

MALONE.

450. ——— *full of vent.* ———] Full of *rumour*, full of *discourse*.

JOHNSON.

451. ——— *mull'd,* ———] i. e. soften'd and dispirited, as wine is when burnt and sweeten'd. Lat. *Mollitus*.

HANMER.

458. ——— *because they then less need one another.*] Shakspeare, when he chooses to give us some weighty observation upon human nature, not much to the credit of it, generally (as the intelligent reader may observe) puts it in the mouth of some low buffoon character.

WARBURTON.

501. ——— *affecting one sole throne,*
Without assistance.] i. e. without assessors; without any other suffrage.

JOHNSON.

525. ——— *reason with the fellow,*] i. e. have some talk with him. In this sense Shakspeare often uses the word.

JOHNSON.

534. ——— *some news is come,*
That turns their countenances.] i. e. that renders their aspect *sour*. This allusion to the acescence of milk occurs again in *Timon of Athens*,

“ Has

“Has friendship such a faint and *milky* heart,

“It turns in less than two nights?” MALONE.

553. ———can no more atone,] To atone, in the active sense, is to *reconcile*, and is so used by our author. To atone here, is, in the neutral sense, to come to reconciliation. To atone is to unite. JOHNSON.

582. Upon the voice of occupation,——] Occupation is here used for *mechanicks*, men occupied in daily business. So Horace uses *artes* for *artifices*:

“Urit enim fulgore suo qui prægravat artes

“Infra se positas.” MALONE.

583. The breath of garlick-eaters!] To smell of garlick was once such a brand of vulgarity, that garlick was a food forbidden to an ancient order of Spanish knights, mentioned by Guevara. JOHNSON.

To smell of *leeks* was no less a mark of vulgarity among the Roman people in the time of Juvenal. Sat. iii.

“———quis tecum seſtile porrum

“Sutor, et elixi vervecis labra comedit?”

And from the following passage in Decker’s, *If this be not a good Play the Devil is in it*, 1612, it should appear that *garlick* was once much used in England, and afterwards as much out of fashion.

“Fortune favours nobody but *garlick*, nor *garlick* neither now; yet she has strong reason to love it: for though *garlick* made her smell abominably in the nostrils of the gallants, yet she had smelt and stunk worse but for *garlick*.”

Hence, perhaps, the cant denomination *Pil-garlick* for

for a deserted fellow, a person left to suffer without friends so assist him. STEEVENS.

585. *As Hercules, &c.*] An allusion to the apples of the Hesperides. STEEVENS.

590. *Do smilingly revolt;—*] *Smilingly* is the word in the old copy, for which *seemingly* has been printed in late editions.

To revolt smilingly, is to revolt with signs of pleasure, or with marks of contempt. STEEVENS.

616. *They'll roar him in again.—*] As they *hooted* at his departure, they will *roar* at his return; as he went out with scoffs, he will come back with lamentations. JOHNSON.

643. *—you and your cry!—*] Alluding to a pack of hounds. So, in *Hamlet*, a company of players are contemptuously called a *cry* of players STEEVENS.

693. *As is the osprey—*] *Osprey*, a kind of eagle, *ossifraga*. POPE.

We find in Michael Drayton's *Polyolbion*, Song xxv. a full account of the *osprey*, which shews the justness and beauty of the simile:

“The *osprey*, oft here seen, though seldom here it breeds,

“Which over them the *fish* no sooner doth espy,

“But, betwixt him and them by an antipathy,

“Turning their bellies up, as though their death they saw,

“They at his pleasure lie, to stuff his gluttonous maw.”

LANGTON.

So, in the *Battle of Alcazar*, 1594:

“I will

“ I will provide thee with a princely *osprey*,
 “ That as she flieth over fish in pools,
 “ The fish shall turn their glitt’ring bellies up,
 “ And thou shalt take thy liberal choice of all.”

Such is the fabulous history of the *osprey*. I learn, however, from Mr. Lambe’s notes to the ancient metrical legend of the *Battle of Flodden*, that the *osprey* is a “ rare, large, blackish, hawk, with a long neck, and blue legs. Its prey is fish, and it is sometimes seen hovering over the Tweed.” STEEVENS.

696. ————*whether ’twas pride,*
Which out of daily fortune ever taints

The happy man; whether——] Aufidius assigns three probable reasons of the miscarriage of Coriolanus; pride, which easily follows an uninterrupted train of success; unskilfulness to regulate the consequences of his own victories; a stubborn uniformity of nature, which could not make the proper transition from the *casque or helmet*, to the *cushion or chair of civil authority*; but acted with the same despotism in peace as in war.

JOHNSON.

707. ————*he has a merit,*

To choak it in the utterance.——] He has a merit, for no other purpose than to destroy it by boasting it. JOHNSON.

710. *And power, unto itself most commendable,*
Hath not a tomb so evident as a chair

To extol what it hath done.] This is a common thought, but miserably ill expressed. The sense is, The virtue which delights to commend itself, will find the

the surest *tomb* in that *chair* wherein it holds forth its own commendations :

———unto itself most commendable,

i. e. which hath a very high opinion of itself.

WARBURTON.

714. *Right's by right* fouler,——] *i. e.* What is already right, and is received as such, becomes less clear when supported by supernumerary proofs. Such appears to me to be the meaning of this passage, which may be applied with too much justice to many of my own comments on Shakspeare.

Fouled, however, is certainly an English word, and is used in Sidney's *Arcadia*, edit. 1633, p. 441.

“Thy all-beholding eye *foul'd* with the sight.”

There is likewise the following proverb—*York doth foul Sutton*—*i. e.* exceeds it on comparison, and makes it appear mean and poor.

STEEVENS.

ACT V.

Line 18. ———*THAT* have rack'd for Rome,] To rack means to *harass by exactions*, and in this sense the poet uses it in other places :

“The commons hast thou *rack'd*; the clergy's bags

“Are lank and lean with thy extortions.”

I believe it here means in general, You that have been such good stewards for the Roman people, as to get
their

their houses burned over their heads, to save the expence of coals. STEEVENS.

19. —memory] *for* memorial. STEEVENS.

22. *It was a bare petition—*] *A bare petition*, I believe, means only a *mere petition*. Coriolanus weighs the consequence of verbal supplication against that of actual punishment. STEEVENS.

59. *He was not taken well; he had not din'd, &c.*] This observation is not only from nature, and finely expressed, but admirably befits the mouth of one, who in the beginning of the play had told us, that he loved convivial doings. WARBURTON.

Pope seems to have borrowed this idea. See Epist. I. ver. 127.

“ Perhaps was sick, in love, or *had not din'd.*”

STEEVENS.

75. *I tell you, he does sit in gold,—*] He is enthroned in all the pomp and pride of imperial splendour.

Χρυσόθρονος Ὁγν—Hom. JOHNSON.

So, in the old translation of *Plutarch*, “ —he was set in his chair of state, with a marvelous and unspeakable majestie.” Shakspeare has a somewhat similar idea in *K. Henry VIII.*

“ All clinquant, *all in gold, like heathen gods.*”

STEEVENS.

81. *Bound with an oath, to yield to his conditions:*] This is apparently wrong. Sir T. Hanmer, and Dr. Warburton after him, read,

Bound with an oath not to yield to new conditions.

They might read more smoothly,

———*to yield no new conditions.*

But the whole speech is in confusion, and I suspect something left out. I should read,

———*What he would do,*

He sent in writing after; what he would not,

Bound with an oath. To yield to his conditions,

Here is, I think, a chasm. The speaker's purpose seems to be this: *To yield to his conditions* is ruin, and better cannot be obtained, *so that all hope is vain.* JOHNSON.

I suppose, Coriolanus means, that he had sworn to give way to the *conditions*, into which the ingratitude of his country had forced him. FARMER.

———*What he would do,*

He sent in writing after me; what he would not,

Bound with an oath, to yield to his conditions.

What he would do, i. e. the conditions on which he offered to return, he sent in writing after Cominius, intending that he should have carried them to Menenius (as appears from line 179, &c.)—*What he would not*, i. e. his resolution of *neither dismissing his soldiers, nor capitulating with Rome's mechanicks*, in case the terms he prescribed should be refused, he bound himself by an oath to maintain. If these conditions were admitted, the oath of course, being grounded on that proviso, must *yield to them*, and be cancelled. That this is the proper sense of the passage, is obvious from what follows, line 290,

“ Cor. —if you'd ask, remember this before;

“ The things I have foresworn to grant

“ may never

“ Be

“ Be held by you denials. Do not bid me

“ *Dismiss my soldiers, or capitulate*

“ *Again with Rome’s mechanicks.—*”

HENLEY.

100. ———lots to blanks,] A lot here is a prize.

JOHNSON.

Lot in French, signifies prize. *Le gros lot*. The capital prize.

S. W.

108. *For I have ever verified my friends——*

———*with all the size that verity, &c.*] To *verify*, is to establish by testimony. One may say with propriety, *he brought false witnesses to verify his title*. Shakspeare considered the word with his usual laxity, as importing rather *testimony* than *truth*, and only meant to say, *I bore witness to my friends with all the size that verity would suffer*.

I must remark, that to *magnify*, signifies to *exalt* or *enlarge*, but not necessarily to *enlarge* beyond the truth.

JOHNSON.

111. ———upon a subtle ground,] *Subtle* means *smooth level*. So, Johnson, in one of his masques:

“ *Tityus’s breast is counted the subtlest bowling ground in all Tartarus.*”

Subtle, however, may mean *artificially unlevel*, as many bowling-greens are.

STEEVENS.

113. ———and in his praise

Have, almost, stamp’d the leasing:] i. e. given the sanction of truth to my very exaggerations. This appears to be the sense of the passage, from what is afterwards said by the 2. Guard. “ *Howsoever you have*

been his liar, as you say you have."——Leasing occurs in our Translation of the Bible. See Psalm iv. 2. v. 6.

HENLEY.

134. ——*the virginal palms of your daughters,*] By *virginal palms* may be indeed understood the holding up the hands in supplication. Therefore I have altered nothing. But as this sense is cold, and gives us even a ridiculous idea; and as the *passions* of the several intercessors seem intended to be here represented, I suspect Shakspeare might write *pasmes* or *pames*, i. e. swooning fits, from the French *pasmer* or *pâmer*. I have frequently used the liberty to give sense to an unmeaning passage, by the introduction of a French word of the same sound, which I suppose to be of Shakspeare's own coining. And I am certainly to be justified in so doing, by the great number of such sort of words to be found in the common text. But for a further justification of this liberty, take the following instance; where all must agree, that the common reading is corrupt by the editors inserting an English word they understood, instead of one coined by Shakspeare out of the French, which they understood not. It is in his *Tarquin and Lucrece*, where he is speaking of the office and empire of Time, and the effects it produces in the world:

Time's glory is——

To fill with worm-holes stately monuments,

To feed oblivion with decay of things;

To blot old books and alter their contents;

To

To pluck the quills from ancient ravens wings;

To dry the old oak's sap, and cherish springs;

The two last words, if they make any sense, it is such as is directly contrary to the sentiments here advanced; which is concerning the *decays*, not the *repairs* of Time. The poet wrote:

To dry the old oak's sap, and tarish springs.

i. e. to dry up springs, from the French *tarir* or *tari-
sement*, *exarefacere*, *exsiccatio*: these words being pecu-
liarly applied to springs or rivers. WARBURTON.

After all, I believe the former reading of the pas-
sage in *Tarquin and Lucrece* to be the true one. Shak-
spere's meaning is, that *Time* was variously employed,
both in destroying old things, and in raising up young
ones. The next stanza sufficiently proves it:

“ To shew the beldame daughters of her daughter,

“ To make the child a man, the man a child;

“ To chear the ploughman with increaseful crops,

“ And waste huge stones with little water drops.

“ To dry the old oak's sap, and *cherish springs*.”

i. e. to dry up old oak's sap, and consequently to de-
stroy it; and likewise to *cherish springs*, *i. e.* to raise
up or nourish the shoots of coppice-wood, or of young
trees, groves, and plantations. The word *springs* is used
in this sense by Chaucer, Spenser, Fairfax, Drayton,
Donne, and Milton, as well as by the old writers on
husbandry, Fitzherbert, Tusser, Markham, and by
Shakspere himself in the *Comedy of Errors*:

“ ———shall, Antipholus,

“ Even in the spring of love, thy love-*springs* rot?”

F ij

Again,

Again, in Holinshed's *Description of England*, both the contested words in the latter part of the verse, occur. "We have manie woods, forrests, and parks which *cherish* trees abundantlie, beside infinit numbers of hedge-rows, groves, and *springs*, that are maintained," &c. Thus far Mr. Tollet.

Dr. Warburton is surely unfortunate in the assortment of French words exhibited on the present occasion, since the *first* never was admitted as a *noun* into the French language, nor can the latter possibly be claimed by any language at all. The attempt to introduce *pasmes* instead of *palms*, ridicules itself.

The adjective *virginal*, is used in *Woman is a Weathercock*, 1612:

"Lav'd in a bath of contrite *virginal* tears."

Again, in Spenser's *Faerie Queen*, B. II. c. x.

"She to them made mildness *virginal*."

STEEVENS.

135. ———*a decay'd dotant*———] Thus the old copy.
Modern editorss read——*dotard*. STEEVENS.

173. ———*Though I owe*
My revenge properly,———] Though I have
a *peculiar right* in revenge, in the power of forgiveness
the Volcians are conjoined. JOHNSON.

188. ———*how we are shent*———] *Shent* means but
shamed, disgraced, made ashamed of himself. So, the old
ballad of the *Heir of Linne*, in the second volume of
Reliques of English Poetry:

"Sorely *shent* with this rebuke,

"Sorely *shent* was the heir of Linne;

"His

“ His heart, I wis, was near-to brast

“ With guilt and sorrow, shame and sinne.”

PERCY.

204. ————*how plainly*

I have borne this business.] i. e. *how openly, how*
remotely from artifice or concealment. JOHNSON.

243. *The sorrow, that delivers us thus chang'd,*

Makes you think so.] Virgilia makes a voluntary
misinterpretation of her husband's words. He says, *These*
eyes are not the same, meaning, that he saw things with
other eyes, or *other dispositions*. She lays hold on the
word *eyes*, to turn his attention on their present ap-
pearance. JOHNSON.

251. *Now by the jealous queen of heaven,——*] i. e. *by*
Juno, the guardian of marriage, and consequently the
avenger of connubial perfidy. JOHNSON.

253. ————*I prate,*] The old copy—*I pray*. The
merit of the alteration is Theobald's. STEEVENS.

265. *Then let the pebbles on the hungry beach*

Fillop the stars:——] The sea may in poe-
try be called *hungry*, or eager to swallow in its
gulph the vessels that pass over it: So, in the *Twelfth*
Night.

“ ————mine is all as *hungry* as the *sea* ; ”——

but this epithet appears to me less applicable to the
shore. I suspect that our author wrote—“ the *angry*
beach,” which might have been easily confounded by
the ear with what has been substituted in its room.
“ The *angry beach* ” is, the “ wave-worn “ shore ”
fretted with the gusts of heaven. ” So, in the *Tempest* :

“——the still-*vex'd* Bermoothes.”

Again, in *Othello*, 4to. 1622:

“For do but stand upon the *banning* shore.”—

In *K. Henry VIII.* we have,

“——the *chiding* flood.”

And, in *K. Lear*:

“As mad as the *vex'd* sea.”

MALONE.

272. *The noble sister of Publicola,*] Valeria, methinks, should not have been brought only to fill up the procession without speaking.

JOHNSON.

It is not improbable, but that the poet designed the following words of Volumnia for Valeria. Names are not unfrequently confounded by the player editors; and the lines that compose this speech might be given to the sister of Publicola without impropriety. It may be added, that though the scheme to solicit Coriolanus was originally proposed by Valeria, yet Plutarch has allotted her no address when she appears with his wife and mother on this occasion.

STEEVENS.

273. ——*chaste as the icicle, &c.*] I cannot forbear to quote the following beautiful passage from Shirley's *Gentleman of Venice*, in which the praise of a lady's chastity is likewise attempted:

“——*thou art chaste*

“*As the white down of heaven, whose feathers play*

“*Upon the wings of a cold winter's gale,*

“*Trembling with fear to touch th' impurer earth.*”

STEEVENS.

276. ——*epitome of your's,*] I read:

——*epitome of you.*

An

An epitome of you, which, enlarged by the commentaries of time, may equal you in magnitude. JOHNSON.

280. *With the consent of supreme Jove,——]* This is inserted with great decorum. Jupiter was the tutelary God of Rome. WARBURTON.

283. *——every flaw,] i. e. every gust, every storm.*

JOHNSON.

306. *Should we be silent and not speak, our raiment, &c.)*

“The speeches copied from Plutarch in *Coriolanus* may (says Mr. Pope) be as well made an instance of the learning of Shakspeare, as those copied from Cicero, in *Catiline*, of Ben Jonson’s.” Let us inquire into this matter, and transcribe a *speech* for a specimen. Take the famous one of Volumnia; for our author has done little more, than thrown the very words of North into blank verse.

“If we helde our peace (my sonne) and determined not to speake, the state of our poore bodies, and present sight of our rayment, would easily bewray to thee what life we haue led at home, since thy exile and abode abroad. But thinke now with thyself, howe much more unfortunately, then all the women liuing we are come hether, considering that the sight which should be most pleasaunt to all other to beholde, spitefull fortune hath made most fearful to us: making my self to see my sonne, and my daughter here, her husband, besieging the walles of his natie countrie. So as that which is the only comfort to all other in their aduersitie and miserie, to pray unto the goddes,
and

and to call to them for aide, is the only thinge which plongeth us into most deep perplexitie. For we cannot (alas) together pray, both for victorie, for our countrie, and for safety of thy life also: but a worlde of grievous curses, yea more than any mortall enemye can heape uppon us, are forcibly wrapt up in our prayers. For the bitter soppe of most harde choyce is offered thy wife and children, forgoe the one of the two: either to lose the persone of thy selfe, or the nurse of their native contrie. For my self (my sonne) I am determined not to tarrie, till fortune in my life time doe make an ende of this warre. For if I cannot persuade thee, rather to doe good unto both parties, then to ouerthrowe and destroye the one, preferring loue and nature before malice and calamitie of warres; thou shalt see, my sonne, and trust unto it, thou shalt no soner marche forward to assault thy countrie, but thy foot shall tread upon thy mother's wombe, that brought thee first into this world." FARMER.

312. *Constrains them weep, and shake——*] i. e. *constrains the eye to weep, and the heart to shake.*

JOHNSON.

364. *——the fine strains——*] The niceties, of refinements. JOHNSON.

375. *Like one i' the stocks.——*] Keep me in a state of ignominy talking to no purpose. JOHNSON.

391. *Does reason our petition——*] Does argue for us and our petition. JOHNSON.

398. *Mother, mother!——*] So, in the old translation of Plutarch: "Oh mother, what have you done
to

to me? And holding her harde by the right hande, oh mother, sayed he, you have wonne a happy victorie for your countrie, but mortall and unhappy for your sonne: for I see myself vanquished by you alone."

STEEVENS.

418. ———I'll work

Myself a former fortune.] I will take advantage of this concession to restore myself to my former credit and power.

JOHNSON.

421. ———drink together;——] Perhaps we should read *think*.

FARMER.

425. *To have a temple built you:——*] Plutarch informs us, that a temple dedicated to the *Fortune of the Ladies*, was built on this occasion by order of the senate.

STEEVENS.

444. ———*than an eight year old horse.*]——remembers his dam.

WARBURTON.

449. *He sits in his state,——*] His *state* means his *chair of state*.

MALONE.

478. *Ne'er through an arch so hurry'd the blown tide,
As the recomforted through the gates.——*]

So in our author's *Rape of Lucrece*:

"As through an arch the violent roaring tide

"Out-runs the eye that doth behold his haste."

Blown in the text is *swell'd*. So, in *Antony and Cleopatra*:

"———here on her breast

"There is a vent of blood, and something *blown*."

MALONE.

546. *He wag'd me with his countenance,——*] This
is

is obscure. The meaning, I think, is, he *prescribed* to me with an air of authority, and gave me *his countenance* for *my wages*; thought me sufficiently rewarded with good looks. JOHNSON.

The verb, to *wage*, is used in this sense in the *Wise Woman of Hogsden*, by Heywood, 1638:

“——I receive thee gladly to my house,

“And *wage* thy stay.——”

Again, in Green’s *Mamillia*, 1593: “——by custom common to all that could *wage* her honesty with the appointed price.”

To *wage a task* was, anciently, to undertake a task for *wages*. So, in Geo. Wither’s *Verses* prefixed to Drayton’s *Polyolbion*:

“Good speed befall thee who hast *wag’d a task*,

“That better censures, and rewards doth ask.”

Again in Spenser’s *Faery Queen*, B. II. c. vii.

“—————must *wage*

“Thy works for wealth, and life for gold engage.”

STEEVENS.

553. *For which my sinews shall be stretch’d——*] This is the point on which I will attack him with my utmost abilities. JOHNSON.

581. ———*answering us*

With our own charge;——] i. e. *rewarding us with our own expences*; making the cost of war its recompence. JOHNSON.

621. Auf. *No more.*] This should rather be given to the *first lord*. It was not the business of *Aufidius* to put a stop to the altercation. TYRWHITT.

646. ———his fame folds in
This orb o' the earth:——] His fame over-
spreads the world. JOHNSON.

683. ———a noble memory.] Memory for memorial.
STEEVENS.

THE END.



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THE END



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